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ABSTRACT

The Task Force is an organization that examines and provides perspectives on values in education and the teaching of values in Arizona schools. This document provides the discussions, recommendations, and review of Task Force meetings held in 1990 and 1992 and consists of two reports. The first report, "Teaching Values in Arizona Schools", issued in June 1990, examines the issue of values education in response to specific societal concerns. The report offers recommendations to the State Board of Education, an introduction, the summary of the project, program implementation recommendations, and a historical perspective on values instruction. Appendix A, a report entitled "Character Development in the 90s: A Reaffirmation of Values," describes the premises underlying values instruction and a suggested common core of values. Appendix B consists of comments of state board members on the values education report, and Appendix C is a list of the Task Force members. This report contains 12 references. The second report, "Making It Happen: Values Education in Arizona Schools," issued in February 1992, outlines the need for values education, defines values education, and discusses the elements of a values education program. Three appendices contain the review of selected methods used in values education, the proposed timetable for values education implementation and a list of Task Force members. Contains 37 references. (AP)

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Report of Task Force on Values in Education

and

Implementation of Teaching Values in Arizona Schools

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Arizona Department of Education
C. Diane Bishop, Superintendent
November 1993

CHARACTER DEVELOPMENT IN THE 90s:
A REAFFIRMATION OF VALUES

Teaching Values In Arizona Schools

The Report of the Task Force on Values in
Education for the State of Arizona

Arizona Department of Education
C. Diane Bishop, State Superintendent
of Public Instruction

June 1990

ARIZONA DEPARTMENT OF EDUCATION

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"A free society cannot survive unless
the values upon which it is
grounded are fully comprehended by
each succeeding generation."

The Task Force on Values Education and Ethical
Behavior of the Baltimore County Public Schools

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RECOMMENDATION TO STATE BOARD OF EDUCATION

Local school boards in Arizona should be encouraged to support the teaching and reinforcing of a common core of values in every grade level of every school.

A common core of universal, time-tested values based on the United States Constitution and the Declaration of Independence should be selected and recommended to the local school district governing boards by parents, community members and educators.

Values should be taught by all teachers and staff by example, by precept and by any other methods found to be effective and supported by the community.

Parents must be actively and continually involved in the teaching of values in the home and at school if the program is to be successful.

Success in developing values in students will be reflected in the attitudes and conduct of the students.

Each year the parents, community members and educators should review their previous recommendations and make recommendations for values to be emphasized during the next year.

NOTE: The report entitled ***Character Development in the 90s: A Reaffirmation of Values*** is attached as Appendix A. This material was carefully prepared by members of the State Board of Education Task Force on Values in Education for the State of Arizona. It is hoped that this material will be made available to those parents, community members and educators who are selecting the values to be taught. It is hoped that they will find it to be a useful resource.

INTRODUCTION

Societal concerns regarding such things as changing family structures, student discipline problems and substance abuse have led to a belief that schools ought to take an increased role in re-emphasizing values. The State Board of Education, as a response to these concerns, requested that a task force be formed to examine the issue of values instruction in the Arizona schools.

The Task Force was formed in the fall of 1989 with membership from a wide range of interests including the state Legislature, teachers, school administrators, school boards, State Board of Education, religious organizations, the medical and counseling professions and the Arizona Department of Education. This diverse membership provided a unique perspective on the issue of values instruction in the schools. The Task Force met at least monthly from 1989 to May 1990 to study the issues and make the recommendations contained in this report.

With our nation's history of freedom and cultural diversity, as well as constitutional separation of church and state, ***we are mindful of the fact that there is no way to supplant the home as a traditional source of moral education.*** We believe that schools have the responsibility of instructing our students in certain principles fundamental to the continuation of a free society, which cannot survive unless the values upon which it is grounded are fully comprehended and practiced by each succeeding generation. There was *no intent* on the part of the Task Force to encourage Arizona's schools to embrace the kind of values clarification attempted years ago which often resulted in confusion on the part of the students about the meaning of commonly held values.

The Task Force in its deliberations has sought to provide schools which choose to address values with a suggested method of approaching the subject (the premises upon which a program might be based) and a common core of values on which the teaching might be based. The values to be taught and how and when they are taught should be decided by each school district with significant interaction among parents, community members and educators. **Values selected for a program should be confined to that core of values which is common to virtually all, not just a simple majority. The purpose of this report is to provide a starting point for this process.**

The Task Force reiterates that the primary source of moral education is the home. The Task Force also recognizes that the values upon which a society is founded must be transmitted to each succeeding generation if that society is to endure. The schools should seek to reinforce the universal values that are already being taught in the homes. School programs should not be in conflict with these values.

SUMMARY OF *CHARACTER DEVELOPMENT IN THE 90s: A REAFFIRMATION OF VALUES*

Premises Underlying Values Instruction

After much deliberation, the Task Force arrived at 10 premises regarding values instruction and ethical behavior which provide a useful framework for organizing the values instruction program:

1. CHILDREN DO NOT AUTOMATICALLY HOLD VALUES—THEY LEARN THEM; THEREFORE, VALUES NEED TO BE TAUGHT.

   In order for a society to endure, certain sets of values must be taught which promote the well-being of the society and its individuals.

2. EDUCATORS MUST UNDERSTAND THAT SOCIETY SUPPORTS AN INCREASED ROLE FOR THE PUBLIC SCHOOLS IN VALUES INSTRUCTION.

   The annual Gallup Poll pertaining to educational perceptions asked: "Would you favor or oppose instruction in the schools that deals with morals and moral behavior?" The results support the original premise—79% of the respondents favored such instruction. Moreover, 85% of parents with children in public schools favored moral education.

3. VALUES INSTRUCTION NEEDS TO BE DEFINED.

   Values instruction may be defined as the teaching of essential principles or standards which guide behavior and are unifying to the members of a democratic community, a community which depends for its existence upon the informed consent of the governed.

4. THERE SHOULD BE RECOGNITION THAT A COMMON CORE OF VALUES EXISTS WITHIN OUR SOCIETY.

   A suggested common core of values may be defined as:

   Responsible citizenship
   Respect for others
   Respect for self
   Respect for natural environment
   Respect for knowledge

5. TEACHERS AND ADMINISTRATORS SHOULD HAVE A GREATER AWARENESS OF THE POTENTIAL ROLE OF VALUES IN EDUCATION AND OF THEIR PART IN TRANSMITTING VALUES.

   Values are an integral part of the school program since values are contained in school programs and materials and are communicated by example.

6. EDUCATORS SHOULD BE AWARE THAT VALUES ARE TAUGHT IMPLICITLY AND EXPLICITLY THROUGH THE CURRICULUM, BY INSTRUCTION, BY PRACTICES AND THROUGH PERSONAL EXAMPLE.

   Values permeate the entire school system. The content of the curriculum, the organization and administration of individual classrooms and the schools all play a vital role in values instruction.

7. EDUCATORS SHOULD BE AWARE OF THE DIFFERING VALUES AND ETHICS OF THE COMMUNITY.

   It is very important that the community be involved in formulating any values instruction program. The involvement of parents is vital.

8. KNOWLEDGE GAINED FROM RESEARCH IN THE FIELDS OF VALUES EDUCATION AND CHILD DEVELOPMENT SHOULD BE CONSIDERED IN DEVELOPING A PROGRAM.

   There are many valuable resources to assist in the development of programs and policies, including important, valid and generally recognized research and public commentary. These resources should be carefully considered when developing a program.

9. GOALS FOR THE OUTCOME OF VALUES INSTRUCTION IN TERMS OF STUDENT BEHAVIOR AND CHARACTER DEVELOPMENT SHOULD BE ESTABLISHED.

   Following exposure to values instruction, students should be better able and more willing to exhibit behaviors associated with the common core of values.

10. IT IS RECOMMENDED THAT A RECOGNIZED PHILOSOPHY OF VALUES INSTRUCTION AND COMMITMENT TO ITS IMPLEMENTATION BE ADOPTED IN PARTNERSHIP WITH COMMUNITY RESOURCES, IMPLEMENTED BY THE SCHOOL SYSTEM AND COMMUNICATED TO ALL RELATED GROUPS.

    It is recommended through this document that the State Board of Education adopt a commitment to a values instruction program which promotes a higher degree of excellence for all human beings.

A Suggested Common Core of Values

A suggested common core of values based upon responsible citizenship, respect for the environment, respect for others, respect for self and respect for knowledge is outlined below.

Responsible Citizenship

- Respect for the United States and Arizona constitutions
- Acknowledgment of authority
- Awareness of international relationships
- Justice/Fairness
- Patriotism
- Property rights
- Due process of law
- Freedom of thought and action
- Reasoned argument
- Respect for the law

Respect for Others

- Compassion and service to others
- Courtesy and cooperativeness
- Honesty
- Loyalty
- Moderation
- Recognition and understanding of various ethnic traditions
- Human worth and dignity
- Tolerance
- Equality of opportunity under the law

Respect for Our Environment

- Care for and conservation of all living things
- Care for and conservation of land, air, water
- Conduct recognizing environmental interdependence

Respect for Self

- Accountability
- Courage
- Frugality/Thrift
- Self-esteem and pride
- Self-discipline
- Self-reliance
- Cleanliness
- Personal responsibility for one's actions

Respect for Knowledge

- Desire to learn
- Analytic, creative and evaluative thinking
- Application of knowledge
- Objectivity
- Order

PROGRAM IMPLEMENTATION RECOMMENDATIONS

The following are suggestions for implementation of a values instruction program:

1. The State Board of Education will send a *recommendation* for implementation to the school district boards.

2. The district board may choose to review the recommended program, pass it on to a study committee or pass it on to separate school-based committees.

3. Committees may be made up of school board members, administrators, teachers, parents, community leaders, business leaders, students. Every program to be developed in Arizona should have a component of home activity and parental involvement.

4. The district board has the legal authority to approve or disapprove proceeding with implementation. If the school board approves the premise, it must then set a time frame for development of the local plan (to be done by a parent/community group, school-based group or a combination as described in 3. above).

5. The development committee should be clearly open to the public, open to all individuals who want to be involved and should actively seek broad-based involvement from the local community.

6. Once a program is approved, a continual means of evaluation should be provided by the committee.

Program development suggestions:

1. The committee may choose to review the responsibilities of the committee; identify meeting location, time, time frame, deadline; and review synopses from other districts, along with the State Board's recommendations.

2. After the development committee is formed, it must first discuss what values will be taught locally. There are two possible methods of identification: approach the community regarding which values are to be taught or decide on values within the committee.

3. The committee may break down into subcommittees:
   a. Scope and Sequence Committee - to discuss what will be taught at which instructional levels.
   b. Community Outreach Committee - public relations, to go out to the parent-teacher groups, civic groups, church groups, and the community at large.
   c. Materials Committee - to review and suggest appropriate materials for use in the classrooms.
   d. Curriculum Committee - to establish how the values will be taught and how they will fit into the curriculum.

4. The committee will work toward integration of programs into the existing curriculum and/or develop additional programs.

5. The committee should stay active during and after implementation to provide evaluation and feedback on the success of the program.

Recommendations for implementation:

1. Provide for school-based values instruction programs by distributing to each school a blueprint for implementation. Each school, separately, would answer the following questions:

   a) Will you incorporate the program?
   b) How will you involve parents?
   c) Which values will you address?
   d) How do you plan to implement the program?
   e) How will you report to the school board on your plans?

2. It is recommended that each value be defined for common teaching and understanding.

3. It is recommended that there be recommendations of values from which the local community may choose those to be included in the values instruction program.

4. The values instruction program recommendation cannot, and may not, be in conflict with state law.

5. Parents of students participating in a values instruction program must be notified about which values are being taught and in which course(s).

A HISTORICAL PERSPECTIVE ON VALUES INSTRUCTION

Prepared by Dr. Phillip E. England, committee member

Increasing alarm about the morality of our young people is aggravated by a number of forces: fragmentation of the family; decline of trust in public institutions; increasing public concern about questionable practices in government, business and industry; the impact of the mass media; drug abuse and our gradually increasing affluence. All of these forces help foster a materialistic, "me-first" attitude.

These issues and others that have confounded moral education over the past century are greatly intensified today. How do we respond to the wide divergency of viewpoints concerning the proper methods of values education in our public schools in Arizona? How does the school balance common values with pluralistic beliefs? What should be the relationship between religion and values education in the public schools? Should values education emphasize indoctrination or reasoning? How does values education find a place in a curriculum already stretched to the limit? Should values education be taught as a separate subject or infused throughout the curriculum? And possibly the most important question, how can schools build support in the community for values education?

In earlier times, American schools did not find such questions troubling. The predecessors of today's public schools were founded under a Massachusetts law passed in 1647, 27 years after the first settlers landed in that colony. The law, Ye Old Deluder Satan Act, established the right of the state to require compulsory schooling for the young. The aim of the law was to establish schools that would deliberately foster morality.

Values education is certainly not a new idea that has been suddenly thrust upon us. It has been a part of public education since the earliest times in America.

Indeed then, what kind of human being do we want to emerge from our efforts at moral education? What are the characteristics of the morally mature person?

Moral maturity is not simple knowing what is right. Most people know what is right, but set aside these values when they find it expedient to do so.

To be moral means to ***value*** morality, to take one's moral obligations and beliefs seriously. It means we must practice what we preach. Not only must we judge what is right; but also, we must care deeply about doing what is right. Only then will moral judgment and feeling translate into effective moral action.

A moral individual will:

- care about the welfare of others
- respect human dignity
- seek peaceful resolution of conflicts
- think about the consequences of decisions
- seek social justice
- promote human equality
- refrain from prejudiced actions
- practice self-control, diligence, fairness, kindness, tolerance and honesty in everyday life

Religion is a major force in the lives of many Americans. For these individuals, the first and foremost moral guide is their own religion. While the theological doctrines of religions differ substantially, there is a great deal of overlap in moral theologies, particularly in their everyday application. However, broad areas of consensus exist regarding concern for our fellow human beings, honesty in our dealings with one another, respect for property and numerous other moral issues.

There are many Americans, however, in whose lives religion does not play a significant role. There are still others who, for a variety of reasons, are antagonistic to religion. For them, moral education based on religion and appeals to religious principles to solve moral issues are serious affronts. Some religious people are equally affronted by public schools teaching students to look outside their religious tradition for moral guidance.

Public schools, committed as they are to serving all Americans, must approach this question with understanding, sensitivity and willingness to compromise. Teachers should stress the democratic and intellectual bases for morality, while still allowing their students to bring all their intellectual, cultural and religious resources to bear on moral issues.

Appreciating the differences in our pluralistic society is fundamental to the success of our democracy. Our nation, and indeed our state, must help us find our common moral ground and help us learn to live together on it.

Values education is not only inevitable in our schools, it is essential. All societies have public systems to help develop moral principles in children. In Arizona, our schools are a central part of that system. Our schools cannot ignore values education, it is one of their most important responsibilities.

How then, can we go about implementing a values education program in our public schools?

There are several things we can do:

- Educators can form a partnership with parents; the mass media; the business community; the courts; and civic, racial, ethnic and religious groups to create a social and cultural context that supports the schools' efforts to develop a program of values education. This should be done on an individual district basis.
- Consensus must be reached on which specific values should be taught.
- Schools need to make sure values education goes beyond the cognitive domain to include the affective and behavioral as well. Students need not only to learn what is good; they also must prize what is good and do what is good.
- While deciding what values are taught should be a cooperative effort from the entire community, where the values are taught and how they are taught should be a ***responsibility of the schools.***
- Once a values education program is implemented, it should be continually evaluated. The results of these assessments should be communicated to the parents and community through notations about pupil conduct on report cards, notes of praise or criticism to parents and recognition for individuals or groups whose conduct is praiseworthy.

APPENDIX A

CHARACTER DEVELOPMENT IN THE 90s: A REAFFIRMATION OF VALUES

Premises Underlying Values Instruction

Premise 1

CHILDREN DO NOT AUTOMATICALLY HOLD VALUES—THEY LEARN THEM; THEREFORE, VALUES NEED TO BE TAUGHT.

In order for our society to endure, certain sets of values must be taught which promote the well-being of our society and its individuals. The child is exposed to values, both random and intentional, which may be destructive or beneficial to our democratic society. The child then either is taught correct values, is not taught any values or stumbles onto values haphazardly. However:

1. The various social and criminal problems in society would indicate that beneficial values are not being acquired.

2. There are more ambiguities in our societal values and more challenges to appropriate values than ever before in the history of our nation.

3. This is due, at least in part, to such things as the weakening of the family structure, the negative influence of the media, divorce and negative peer pressure.

Therefore, we as a society need to avail ourselves of every opportunity to influence the learning of our children to assure that a common core of values is being taught—particularly within the school setting.

Premise 2

EDUCATORS MUST UNDERSTAND THAT SOCIETY SUPPORTS AN INCREASED ROLE FOR THE PUBLIC SCHOOLS IN VALUES INSTRUCTION.

Social scientists turn to public opinion polls to discern public attitudes. For 14 years or more, Gallup has conducted such surveys relative to the public schools' roles and performances. Suzanne Burkholder, Kevin Ryan and Virgil Blanke in "Values, the Key to a Community" in *Phi Delta Kappan*, March 1981, observed:

> Many U.S. citizens today appear to believe that the public schools neither reflect nor support the values held by their clients. Nor do they see public schools exerting a sufficiently positive moral influence on young people.

The annual Gallup Poll of the public's attitudes toward the public schools asked: "What do you think are the biggest problems with which the public schools in this community must deal?" The results related to values education, specifically noting "the lack of discipline and the use of dope/drugs" among American students in general. These responses to a public opinion poll reflect a poor moral climate.

The annual Gallup Poll pertaining to educational perceptions also asked: "Would you favor or oppose instruction in the schools that deals with morals and moral behavior?" The results support the original premise--79% of the respondents favored such instruction. Moreover, 85% of parents with children in public schools favored moral education. Only 4% of the respondents having children in public schools opposed values education.

A later annual Gallup Poll on the same topic reported that 69% of the respondents did not have children presently in school; however, this sampled population still discerned the need for improvement and instruction in moral education. This conclusion is based upon the respondents' recognition of discipline as the number one problem of American education.

Professor Edward Wynne in "Rigorous Thinking About Character," *Phi Delta Kappan*, November 1982, echoes many of the polled respondents when he observed:

> If schools are to enhance the character of students, they must discourage the practice of those vices that are the obverse of these virtues: lying, vandalism, rudeness, selfishness, and lax attendance should be prohibited and punished. Conversely, students who conspicuously display virtue should be appropriately recognized and rewarded.

Dr. Wynne correctly asserts that educators must assume an increasingly important role in transmitting values which will contribute to the betterment of society. Derek Bok, President of Harvard University, also observed:

> There is now a movement to introduce values into the curriculum through courses in applied ethics that ask students to come to grips with significant ethical problems.

Dr. Bok concludes that "these ethical courses are essential because the institutions within society, such as families and churches, are not as influential as they once were in transmitting values."

Edmund Burke once said, "We teach but by example. Example is the school of mankind, and they will learn at no other." Society in its community of purpose now seems to demand that its educational institutions actively engage in advancing ideals which, while recognizing the importance of debate and diversity, enable us to maintain a democratic social order.

Premise 3

VALUES INSTRUCTION NEEDS TO BE DEFINED.

Definitions of values, beliefs, attitudes, morals, and ethics:

VALUES

Values may be defined as essential principles or standards which guide behavior and are unifying to the members of our democratic community, a community which depends for its existence upon the informed consent of the governed.

BELIEFS

Beliefs are states or habits of mind in which trust or confidence is placed in some person, thing or tenet. Beliefs tend to be more object- or topic-specific than are values. However, beliefs and values may be related. For example, because of a strong value individuals might place on the concept of "liberty," their beliefs about issues such as the role of government, gun control and, indeed, whom to vote for might be affected. Beliefs also may be somewhat more changeable and less deeply internalized than are values.

ATTITUDES

Attitude implies a mental predisposition, feeling or emotion toward a fact or state. Attitudes tend to be more generalized, diffuse and harder to "prove" than either values or beliefs but are related to both. For example, one's cynical attitudes about human nature may give birth to any number of beliefs and values.

MORALS

The term *moral* relates to principles of right and wrong in behavior. Most decisions we make involve a moral component, considerations of "rightness" and "wrongness," but are neither the only nor necessarily the most crucial elements present. Other criteria upon which our decisions may be based include such pragmatic considerations as personal enjoyment or fulfillment, self-preservation and effectiveness.

The term *morality* may be used to refer to particular moral principles or rules of conduct or to systems of moral conduct. Morality is the subject matter with which the discipline of ethics is concerned.

When using the term ***moral development***, psychologists and educators generally are speaking of a progression in reasoning whereby people become increasingly willing and able to make and justify moral decisions on the basis of universal moral and ethical principles rather than on the basis of self-interest.

ETHICS

The term *ethics* refers to sets of moral principles or values and/or the discipline concerned with the study of moral philosophy. Moral values are those specifically relating to right and wrong behavior rather than, more generally, to a range of worthwhile principles or ideas. Problems of moral choice are generated in part by the fact that there is no single pattern of approved action in human society.

An additional complicating factor in discussing ethical behavior is that moral concepts of right and wrong vary among groups. Thus, in any assessment of ethical practices, two concerns emerge. The first has to do with the definition of the norms to be used in any such evaluation. The second has to do with application of agreed-upon norms to specific situations.

Another problem is that the ethics of some people vary over time and across situations. This makes establishing societal norms and values difficult.

The most important influences on the development of an individual's code of ethics are societal and legal prohibitions, individual conscience and moral values developed in the course of a lifetime.

Premise 4

THERE SHOULD BE RECOGNITION THAT A COMMON CORE OF VALUES EXISTS WITHIN OUR SOCIETY.

The diversity of our society has contributed to the richness of our culture. The many racial, religious and ethnic groups, both native and foreign-born, have created a diversity in our society. Yet, as the late A. Bartlett Giamatti, president of Yale University, pointed out, this diversity can be constructive:

> Diversity does not mean. . . the absence of standards. . . it signals the recognition that people of different ethnic groups and races. . . and personal beliefs have a right to coexist as equals under the law and have an obligation to forge the freedoms they enjoy into a coherent, civilized, and vigilant whole.

Values instruction must avoid indoctrination which advocates a specific political, theological or philosophical view.

Decisions may involve choices among personal and social values. If individuals are aware of the values which are involved in choices when a decision is made, those choices will become more rational and more capable of being defended.

It is possible, within society, to identify a series of values to be incorporated into an instructional program, consistent with those common core values necessary for our society to exist and effectively serve those that function in it.

A suggested common core of values is defined as:

Responsible citizenship
Respect for others
Respect for self
Respect for environment
Respect for knowledge

Please refer to Appendix A, page 21, for an elaboration of these values, accompanied by examples.

Premise 5

TEACHERS AND ADMINISTRATORS SHOULD HAVE A GREATER AWARENESS OF THE POTENTIAL ROLE OF VALUES IN EDUCATION AND OF THEIR PART IN TRANSMITTING VALUES.

Values are an integral part of the school program since values are contained in school programs and materials and are communicated by example. Values are being learned by experience and observation from peers, family and other societal influences.

Therefore, explicit values need to be taught methodically and deliberately within the school setting. The staff of the school needs to be aware of the importance and potential of values education in the school. Too often values instruction is carried out without this awareness, or even the awareness that values are actually being taught. Furthermore, the values that are being taught may not be the ones which we really wish to transmit. Finally, the individual staff member, from custodian to principal, may be operating in a sort of vacuum in relation to the rest of the school in his/her efforts, conscious and unconscious, to develop or promote values among the students.

Premise 6

EDUCATORS SHOULD BE AWARE THAT VALUES ARE TAUGHT IMPLICITLY AND EXPLICITLY THROUGH THE CURRICULUM, BY INSTRUCTION, BY PRACTICES AND THROUGH PERSONAL EXAMPLE.

Values education is a logical consequence of the philosophy we profess. Believing in the worth and potential of all students, we are committed to preparing them to maintain their individuality and to find acceptable modes of social responsibility and service.

This commitment to values education permeates the entire school system. The content of the curriculum, the organization and administration of individual classrooms and the schools and the services offered to students, all play a vital role in values education. A key element is actual instruction in values education which begins with the curriculum.

Curriculum guides are reflective of the concern for values in the goals established, the concepts developed, the materials selected and the strategies recommended to promote interaction in the classroom.

Many times very specific values are portrayed and communicated by the structure, operations and methods of daily function in the school. Playground rules and behavior, structured games, methods of disciplining students, the particular behaviors of students required by teachers in the classroom, general school regulations and how the relationships between students and staff are handled are all laden with values. In some cases the values are implied; at other times they are explicitly communicated.

For example, a rigid, negative teacher may communicate the value of authoritarianism over consideration of individual feelings. Rules pertaining to quiet may communicate the values of order and consideration over spontaneity. Having everyone draw the same picture in the same way may communicate that conformity has more value than creativity or individuality.

Perhaps the method of influencing values which is the most powerful, and the most often ignored, is by example. The teacher or principal is often perceived by a child as one of the most important persons in his or her life. Thus, not only the ways we interact with the child but also our behavior in general as we are *watched by the child* become powerful influences on inculcation of values.

We have all been acquainted with situations where a given teacher has had a major impact on a child's life, for better or worse, influencing behavior, attitude and values. Those who work in the public sector with children, who by nature are trusting and impressionable, need to pay special heed to their behavior. Many times our actions speak so loudly that children do not hear our words.

Premise 7

EDUCATORS SHOULD BE AWARE OF THE DIFFERING VALUES AND ETHICS OF THE COMMUNITY.

To facilitate an awareness of differing values on the state level, representatives from the public sector and the private sector were invited to share their backgrounds, experiences and ethical perspectives through participation in committee proceedings. The following points of discussion arose:

1. Values in public schools

   a. How do you assess the effectiveness of values instruction?
   b. What do you do when values are in conflict?
   c. How do we draw attention to the values we currently teach?
   d. Who or what is the moral example?
   e. Can one source be considered the only source in teaching values?
   f. Should we teach only process values?

2. Ethics in politics and the media

   a. What is the ultimate value?
   b. Should we teach that compromise may be necessary in most issues but that a principal level must be established and maintained?
   c. Do we have an obligation to teach as a value the greatness of America?
   d. Have we truly begun to understand the impact upon our students caused by the influence of TV, and should the school system do more to modify the impact of TV?

3. Legal responsibilities surrounding values in education in public schools

   a. Does the school system have an obligation to "stimulate the moral imagination?"
   b. Should we teach tolerance of disagreement?
   c. How do we teach others to make ethical decisions?
   d. How do we teach values without engaging in inappropriate indoctrination?

4. Legal implications

   a. Which values should we teach and how?
   b. What is the role of a public school system in teaching such value-laden topics as sex education, competition, equality and morality?

5. Ethics in business

   a. What is the obligation of business to set a standard of truth and honesty in the promotion of its products?
   b. How far should business go in protecting its investment by prosecuting internal theft as well as customer theft?
   c. If business cannot succeed in changing laws that it believes unfairly inhibit it (example: ratings for movies), does business then have the right to violate those laws?

In consideration of the above discussion, the following points were noted by committee members:

1. It is very important that the community be involved in formulating any values program. The involvement of parents is vital, as is the involvement of concerned individuals and community groups. But care must be taken as to those involved in the development process, particularly with regard to individuals or groups with vested self-interest.

2. A potential problem is that values instruction may become a vehicle for injecting the personal values of the instructor rather than those values clearly agreed upon as beneficial to, and held in common by, our society.

3. Schools and school districts are cautioned that values and ideologies of questionable political and societal impact or significance are to be avoided. Values instruction should not, in any instance, become an arena for political debate or a springboard for advocating values about which there are valid questions of possible detrimental impact on our society or on the family.

4. Another caution is that values which are *not clearly held in common* by our society as a whole should not be included in specific values programs, but may be more wisely discussed in other settings. Such areas as specific religious tenets, abortion, human sexuality and advocating political/educational ideologies and theories are examples here.

5. Care should be taken that values instruction in whatever form not be allowed to degenerate into contentious debate. Such settings are not intended for philosophical or political argumentation.

6. It must be remembered that the family has the ultimate and greatest responsibility for teaching values to children. No school-based values program should detract from that function and responsibility.

Premise 8

KNOWLEDGE GAINED FROM RESEARCH IN THE FIELDS OF VALUES EDUCATION AND CHILD DEVELOPMENT SHOULD BE CONSIDERED IN DEVELOPING A PROGRAM.

There are many valuable resources to assist in the development of programs and policies, including important, valid, generally recognized research and public commentary.

Below is a sample listing of some general trends in research and literature regarding values acquisition.

Values instruction generalizations:

1. Values instruction is not morally neutral, but rather proceeds from a basic commitment to the general ideals of universal human dignity and its corollary principles: rational debate and rational consent.

2. Values are not merely matters of opinion since they may be tested in at least four distinct ways: examination of consequences or a range of alternatives, use of new cases or analogies, empathic appeal or "role exchange," and the test of subsumption (consistency among values).

3. Research indicates that values instruction, consistently undertaken, enhances students' ability to make decisions with more clarity, justify decisions more clearly and with more sophistication and understand the complexity involved in making choices.

4. Although there is cultural unity at the general value level, different individuals and groups share a set of general values with different degrees of intensity as they apply to different issues. Values instruction, then, involves *weighing* or determining a personal hierarchy of values in relation to specific issues.

5. Values instruction is a complex subject and may require additional teacher training. This issue must be decided by each school developing a values instruction program.

6. Issues and choices many times involve conflicts between and among conflicting or irreconcilable values.

7. In terms of values instruction, it is more helpful to think of values on a continuum scale. The relevant question then becomes *the extent to which* a particular value should be upheld or compromised.

Moral development generalizations:

1. Moral education involves both direct and indirect intervention of the school which affects both moral behavior and the capacity to think about issues of right and wrong. Direct intervention involves a programmatic attempt to recognize a specific set of learning goals and to achieve them within a curricular context. Indirect intervention involves the development and maintenance of a fair and responsive school environment.

2. The necessity of engaging in moral education in the schools is not a real issue because moral education is already taking place every day. Value problems arise from the formulation of the aims and content of this education.

3. The child's moral character will fully develop only in a just and concerned social atmosphere. The school should provide this environment if it wishes to influence students' moral development.

4. Whatever program of moral education the school adopts, it must respect the pluralistic traditions of America.

5. Some basic values of children do not come from the outside. Children often generate their own moral values and maintain them in the face of cultural training. These values have universal roots. For example, almost every child believes that it is bad to kill. This abhorrence of killing may be a natural empathic response, although it is not necessarily universally and consistently maintained.

6. The schools cannot be value neutral but must be engaged in moral education. Moral education must be defined in terms of universal ideals, such as justice, rather than in terms of consensus.

7. The most effective way to further students' moral development is to teach them appropriate ways of responding to moral issues and concerns. This education must emerge from some framework of assumptions. Balancing the imparting of knowledge with the encouraging of independence and individuality should be a primary goal of a formal moral education program.

8. Much of the literature in the field of moral development is based upon, or is directly critical of, the work of Harvard University Professor of Educational Psychology Lawrence Kohlberg. Kohlberg, in turn, has based much of his theory on the work of noted psychologist Jean Piaget. Piaget discovered that children ask the same philosophical questions as adults, but that their answers are different. He termed the difference a difference in stage or quality of thinking rather than a difference in amount of knowledge or accuracy of thinking.

   Kohlberg theorizes that as a child develops, he/she actively constructs a moral world view and, at each stage in his/her development, uses the same conceptual structure of reasoning to analyze different moral situations. Kohlberg posits three basic stages of moral development: (a) the preconventional stage at which moral decisions are justified in terms of personal consequences; (b) the conventional stage at which moral decisions are justified in terms of interpersonal or societal relationships; and (c) the postconventional and principled level at which moral decisions are generated from rights, values or principles that are (or could be) agreeable to all individuals composing or creating a society designed to have fair and beneficial practices. According to Kohlberg, people progress in sequence from one to the next stage of moral development, though many never reach the highest or principled level. However, there is increasing evidence that significant populations both skip and return to previous stages of development.

Generalizations concerning involvement in the school setting:

1. It is necessary for administrators and teachers to work in schools to reverse the decline in ethics, morals and values.

2. Teachers must believe that all children are equally valuable as persons, even though their abilities and circumstances are different, in order to convey moral values to children.

3. Schools incorporate values in an indirect manner. They do this by treating students in certain ways. Schools may encourage norms and the development of a sense of personal responsibility by successfully involving students in meaningful activities with clear and consistent reinforcement for positive behavior. These activities may include dance, drama, music, athletics or student government. Similarly, schools encourage students to believe in a moral order when they deal with students in a rational and caring manner using clear procedures which are both defensible and defended.

4. There is not necessarily a generally perceived need for separate courses to teach moral education or values; opportunities are implicit within existing curricula taught competently and with imagination.

5. Self-discipline as a value can be most effectively developed not by authoritarian models but by the provision for structured experience. Students need a school structure where what is required of students is clearly explained and closely linked to sets of stated goals, rather than simply announced arbitrarily. Assignments should be realistic and appropriately evaluated and rewarded. Discipline should be developed, rather than imposed, by creating structural conditions that nurture the development of self-discipline.

6. In order to transfer or inculcate any values, administrators and teachers need to analyze the school as a structure which provides a desired set of experiences for students.

Premise 9

GOALS FOR THE OUTCOME OF VALUES INSTRUCTION IN TERMS OF STUDENT BEHAVIOR AND CHARACTER DEVELOPMENT SHOULD BE ESTABLISHED.

Following exposure to values instruction, students should be more willing and better able to exhibit the behaviors outlined under the outcome goals listed below.

1. Goals for self-discipline

   a. Assumes responsibility for work and attendance
   b. Assumes responsibility for behavior, understands how choices relate to consequences
   c. Accepts the consequences of belief and actions
   d. Respects the rights of others, including those of property and freedom of speech
   e. Assumes short-term sacrifices in the pursuit of more desirable ends
   f. Pursues goals with diligence and persistence

2. Goals for rational thinking process

   a. Weighs and evaluates evidence
   b. Maintains a healthy tolerance for uncertainty and ambiguity
   c. Avoids simplistic answers to complex questions

3. Goals for living in society

   a. Respects and makes a commitment to the democratic process
   b. Respects the principles of due process
   c. Gains respect for oneself and for the diversity of individuals in American society
   d. Supports the principle of equality of rights for all, balanced by consideration of impositions on the rights of others
   e. Supports and defends the dignity of all individuals

4. Goals for action in an ethical manner

   a. Recognizes ethical issues
   b. Develops and uses analytical skills in the examination of values, ethical issues and moral choices
   c. Sorts out elements of ethical disagreement
   d. Gains insight into the ways in which individuals live their lives
   e. Learns to handle moral issues in order to develop a personal code of ethics

Premise 10

IT IS RECOMMENDED THAT A RECOGNIZED PHILOSOPHY OF VALUES INSTRUCTION AND COMMITMENT TO ITS IMPLEMENTATION BE ADOPTED IN PARTNERSHIP WITH COMMUNITY RESOURCES, IMPLEMENTED BY THE SCHOOL SYSTEM AND COMMUNICATED TO ALL RELATED GROUPS.

From the point of view of the Task Force, the need for values instruction in our society is apparent. And, recognizing the fundamental premises of this document, it is recommended that the Arizona State Board of Education adopt a written philosophy and statement of commitment which incorporates the concepts listed below. It also is recommended that this document be utilized by individual school districts for implementation of values instruction programs.

1. Assist students in the development of insights, perspectives and skills which will set the stage for a life of personal moral responsibility.

2. Encourage students to become aware of individual and societal values, progressing toward a greater understanding of the reasons for individual values and the values of the society in which we live.

3. Aid students in understanding the relationships which exist between values and perceptions, values and choices made and choices and their consequences.

4. Provide students with learning opportunities which will introduce them to a broad range of ethical issues facing their society and the world; provide knowledge of moral traditions and give examples arising from problems of ethics.

5. Promote the analytical skills and knowledge base necessary to help students reach their own moral judgments through careful and serious reflections.

6. Establish generally acceptable life values and standards of ethical behavior as outlined in the common core of values in the educational environment and present them in classrooms in a realistic manner to serve as a favorable influence and to promote the effective health, growth and maturity of students.

7. Encourage and assist personnel and students to examine and evaluate their own personal values and behavioral systems in establishing positive, constructive attitudes and actions based on acceptable standards of fundamental respect, responsibility, character and citizenship.

8. Implement values and standards in school and daily living that promote attainment of a high degree of excellence as a human being in society and that enhance the quality of life for all individuals.

A Suggested Common Core of Values

Values may be defined as essential principles or standards which guide behavior and are unifying to the members of our democratic community, which depends for its existence upon the informed consent of the governed. A suggested common core of values based upon responsible citizenship, respect for the environment, respect for others, respect for self and respect for knowledge is outlined below, with examples to illustrate how these concepts can be integrated in a school setting.

RESPONSIBLE CITIZENSHIP

- Respect for the United States and Arizona constitutions

- Acknowledgment of and respect for authority
  To accept the need for, and primacy of, authority in given circumstances—an acknowledgment that privileges and rights in a democracy should be balanced by a sense of obligation to others

  Examples
  - following school rules
  - refraining from disrespect to authority figures, e.g., parents, teachers
  - allowing students to help establish rules

- Awareness of international relationships
  To be conscious of the interdependence of all peoples, governments and natural systems which encourage cooperation among all nations

  Examples
  - learning another language
  - awareness of other countries' economic and social systems
  - study of foreign currency exchange rates
  - student exchange programs
  - study of international trade

- Justice/Fairness
  To understand the entitlement of every person to that treatment which is his or her impartial and unprejudiced due

  Examples
  - responsibility of involvement
  - defending the rights of self and others
  - field trip to court in session
  - mock trial in class

- Patriotism
  To support or love one's country, especially through an understanding of its advantages; not inconsistent with vigorous opposition to specific governmental policies or actions; implies respect for an adherence to democracy, equality and equal opportunity for all

Examples

- understanding the meaning of the words in the Pledge of Allegiance to the flag
- caring for, appropriately using and properly disposing of the American flag
- understanding and appreciation of the United States Constitution
- learning patriotic songs
- honoring the flag during the National Anthem, presentation of colors
- study our nation's immigrants and their contributions to the United States

- Property rights
  To acknowledge the right of others to possess their property without interference

  Examples
  - turning in lost items
  - respecting the personal property of others

- Due process of law
  To understand that the American government is a rule of law—not of people—and that the U.S. Constitution and Bill of Rights is the highest law of the land

  Examples
  - refraining from making snap judgments before obtaining all the facts
  - refraining from being both prosecutor and judge
  - allowing a full hearing of each side of the story
  - emphasizing the importance of obeying all laws

- Freedom of thought and action
  To acknowledge that each individual has the right to his/her own beliefs, and the right to act on those beliefs, if they are not contrary to law or harmful to another individual or group

  Examples
  - speaking what you believe
  - keeping your innermost thoughts to yourself if you want to
  - challenging appropriately the beliefs of others, whether subordinates or superiors

- Reasoned argument
  To apply reason to justify a position; the ability to show sound judgment and common sense in decision-making

  Examples
  - making decisions about personal options and public issues in terms of reasoned values and reliable information
  - holding debates over current issues

- Respect for the law
  To acknowledge that Americans must understand, and be willing to obey, laws which allow all citizens to live together in safety

  Examples
  - following school rules
  - assisting others in learning respect for the law

RESPECT FOR OUR NATURAL ENVIRONMENT

- Care for and conservation of all living things
  To care for and conserve *all* living things on our planet

  Examples
  - developing a community garden
  - study gray whale migrations or learning about other endangered species' and their activities
  - inviting an environmental expert to class

- Care for and conservation of land, air and water
  To care for and conserve those prerequisites to life such as fertile, wooded and flowering land; clear air; and pure water

  Examples
  - study destruction of tropical rain forests and its effects
  - not littering
  - study water conservation programs
  - examining alternative modes of transportation
  - conduct on-campus recycling programs

- Recognizing environmental interdependence
  To exhibit conduct based upon knowledge that the natural environment is not locally or nationally severable, but is everywhere a part of a larger and interdependent whole

  Example
  - study balance of nature

RESPECT FOR OTHERS

- Compassion and service to others
  To display that characteristic of meaningfully sharing and responding to the feelings and needs of others which leads to providing personal assistance and comfort to them

  Examples
  - refraining from ridiculing fellow students
  - supporting fellow students in personal tragedy—loss of friends and loved ones or loss of prized possessions
  - helping children who are new to the school, town or country
  - establishing student volunteer programs
  - showing kindness by being helpful to others

- Courtesy and cooperativeness
  To recognize our mutual interdependence upon our fellow human beings which causes us to treat them politely, to respect their utterances and wishes and to work jointly with them for our common good; innovation, spontaneous creativity, critical judgment and dissent are all complementary and essential outgrowths of this attribute

  Examples
  - studying and practicing manners
  - practicing communication skills
  - using cooperative learning techniques

- Honesty
  To be free from fraud or deception, truthful, possessing integrity; to exhibit trustworthiness and fairness in speaking and acting; the absence of fraud, deceit and lying

  Examples
  - turning in found valuables or money
  - not cheating on tests
  - not forging a parent's signature

- Loyalty
  To be faithful to another individual, group or cause

  Examples
  - keeping one's part of the bargain, completing one's part of a project
  - staying with the team even when it is losing
  - standing by a friend in bad times as well as good
  - bringing the food you promised to bring to the party

- Moderation
  To demonstrate conduct which is maintained within reasonable limits so as to avoid excessive or violent extremes

  Examples
  - discussing acceptable forms of self-expression
  - using appropriate conflict resolution methods

- Recognition and understanding of various ethnic and racial traditions
  To recognize a social and historical perspective based upon an appreciation of the contributions of various ethnic and racial traditions

  Examples
  - exposing students to different music, literature and art styles
  - recognizing special days for ethnic traditions, global holidays, civil rights
  - conducting an ethnic fair
  - encouraging cultural and student exchange programs, guest speakers

- Human worth and dignity
  To accept others as being worthwhile individuals; to recognize the uniqueness of each person and to treat all people with respect

  Examples
  - treating each person as you expect to be treated
  - knowing that people are different and respecting their uniqueness
  - refraining from functioning as if one group is better or worse than another

Tolerance
To acknowledge the right of an individual's or group's belief or practice that differs from or conflicts with one's own, unless such actions are contrary to law or policy

Examples
- respecting fellow students' rights to determine the way they dress or wear their hair
- being a willing listener and observer
- refraining from actions which would hurt others
- eliminating prejudicial actions because of race, sex, handicap, age , religion or ethnic origin

- Equality of opportunity under the law
  To believe that under the law everyone is allowed the same opportunity for success, regardless of sex, age, race, handicap, religion or ethnicity

Examples
- sharing of classroom opportunities
- providing open elections for class officers
- establishing scholarship programs not based solely on grades

RESPECT FOR SELF

- Accountability
  To recognize the obligation each of us carries to explain and justify our conduct; the resultant circumstance of being answerable for our actions

Examples
- turning homework in as assigned
- being responsible for our own actions
- accepting the consequences of our actions

- Courage
  To be willing to face obstacles, including danger, with determination; the ability to make individual choices independent of peer pressure

Examples
- reading literature about heroes and courageous people
- reviewing other disciplines such as art, music, mathematics or physics, for instances of courageous acts or thinking
- identifying risk-takers in history—those people whose risks made a positive contribution to our society

- Frugality/Thrift
  To wisely manage assets, including natural resources; the avoidance of unnecessary expenditures and conservation of time, energy and money

Examples
- using classroom activities to develop a savings plan for each student
- establishing an in-room store
- planning parties or trips and expenses involved
- developing a budget for school-related activities

- Self-esteem and pride
  To believe in oneself and one's own potential for successful participation in our society; must be moderated by tolerance for others

  Examples
  - developing programs to encourage self-esteem
  - developing honors system for classroom
  - encouraging positive sharing programs in classroom
  - establishing citizen-of-the-month programs, stars, awards
  - encouraging cleanliness and personal hygiene

- Self-discipline
  To display a persistent desire and ability to apply oneself with care and effort to occupations and relationship to attain desired goals

  Examples
  - establishing a citizenship grade on report cards
  - planning group and individual projects and activities
  - developing one's own work plan or contract
  - providing self-directed learning opportunities without direct supervision

- Self-reliance
  To be willing to be responsible for one's own needs and well-being

  Examples
  - determining specific ways students can become independent in their studies (through homework completion, attentiveness to classwork) and responsible for all learning activities
  - developing programs providing opportunities for students to experience independent projects

- Cleanliness
  To have commitment to personal hygiene and willingness to make school and home environments as clean as possible

  Examples
  - developing personal hygiene habits at home and school
  - joining with other students to improve the school environment, eliminating grafitti

RESPECT FOR KNOWLEDGE

- Desire to learn
  To be devoted to developing one's mind and gaining knowledge and understanding

  Examples
  - making learning exciting
  - providing activities to stimulate children's enthusiasm
  - encouraging field trips

- Analytic, creative and evaluative thinking
  To exhibit a desire for learning based on a commitment to logical and rational inquiry as well as curiosity

Example

- basing judgment on an analysis of a problem or situation and seeing more than one perspective
- demonstrating a variety of solutions to the same problem, no single "right way"

- Application of knowledge
  To display knowledge gained through experience or association; respecting an individual who is knowledgeable; the ability to *apply* knowledge in a meaningful way; recognition that the body of knowledge is constantly expanding

  Examples
  - designing projects for improving learning in the classroom
  - encouraging answers - without fear of ridicule for wrong answers

- Objectivity
  To express or use facts without distortion from personal feelings or prejudices

  Examples
  - Designing projects according to established rules of research
  - writing research papers using both sides of an issue or event
  - study of statistics
  - study materials whose objectivity is in question, such as political brochures, newspaper advertising and editorials, TV commercials

- Order
  To use the customary mode of procedure and sequences, symmetry

  Examples
  - study outlining procedures
  - design flow charts for various topics
  - study ecological chains such as the food chain
  - reviewing student policies and procedures
  - showing examples of dependent sequences - examining a dependent sequence of various topics
  - encouraging clean and tidy desks

It is the hope of this Task Force that all people become aware of the consequences of their actions in the areas discussed above, whether or not they are directly involved in educating our children in a school setting.

APPENDIX B
STATE BOARD MEMBERS COMMENTS ON VALUES EDUCATION REPORT

Introduction

Comments were prepared and forwarded to Dr. Paul Koehler, Chair of the Values Education Task Force, by two members of the State Board of Education. Claudeen Bates-Arthur commented in September 1990 and Ada Thomas sent comments twice in May 1990 and again in August 1990. The full unedited text of these remarks is provided below. References are to the final report contained in Appendix A, unless specific page references are given.

Comments of Claudeen Bates-Arthur, September 10, 1990

Page 1 - RECOMMENDATION TO STATE BOARD OF EDUCATION. This recommendation indicates that the local school boards would be encouraged to teach and reinforce a common core of values. However, the common core of values is said to be selected and recommended to the local school district governing boards by the parents, community members, and educators. If this process works as stated then each community would and could adopt a different set of values thus negating any suggestion that our Arizona students are learning a common core of values. Since the values in the report are a "suggested" method of approaching the subject and presumably "a suggested common core of values" the values to be taught, how and when they are taught, will be decided by each local school community. There is inherent in this approach a grave danger that a minority in the community will find imposed on them the views and wishes of a majority. This country was founded on the rights of individuals to their personal beliefs and values regardless of the majority opinion and this right of individuals may well be in jeopardy with this type of program.

Having made these initial comments, the next portion of this letter addresses specifics:

Page 3 - the PREMISES are listed:

1. CHILDREN DO NOT AUTOMATICALLY HOLD VALUES - THEY LEARN THEM; THEREFORE, VALUES MUST BE TAUGHT.

   While all may agree with such statement, the real question is, taught by whom and what values?

2. EDUCATORS MUST UNDERSTAND THAT SOCIETY SUPPORTS AN INCREASED ROLE FOR THE PUBLIC SCHOOLS IN VALUES INSTRUCTION.

   I'm concerned about the fifteen to twenty percent that don't favor such instruction in the schools. In other words, the danger that the minority may have forced on them a majority opinion.

3. VALUES INSTRUCTION NEEDS TO BE DEFINED.

4. THERE SHOULD BE RECOGNITION THAT A COMMON CORE OF VALUES EXISTS WITHIN OUR SOCIETY.

   With regard to number three and number four - I agree that any values instruction if it is to be suggested to school districts in Arizona needs to be very carefully and narrowly defined. I believe that the values listed are indeed common but I do not see through the rest of the paper a narrowing of discussion strictly to these five core values.

5. TEACHERS AND ADMINISTRATORS SHOULD HAVE A GREATER AWARENESS OF THEIR ROLE OF VALUES IN EDUCATION AND OF THEIR PART IN TRANSMITTING VALUES.

6. EDUCATORS SHOULD BE AWARE THAT VALUES ARE TAUGHT IMPLICITLY AND EXPLICITLY THROUGH THE CURRICULUM, BY INSTRUCTION, BY PRACTICES AND THROUGH PERSONAL FXAMPLE.

   I agree with number five and number six.

7. EDUCATORS SHOULD BE AWARE OF THE DIFFERING VALUES AND ETHICS OF THE COMMUNITY.

   I would suggest that not only is it important that the community be involved, it would be essential. It would also be essential that the community formulating values not only be aware but also adopt values and ethics that reflect all minority as well as majority community members.

8. KNOWLEDGE GAINED FROM RESEARCH IN THE FIELD OF VALUES EDUCATION AND CHILD DEVELOPMENT SHOULD BE CONSIDERED IN DEVELOPING A PROGRAM.

9. GOALS FOR THE OUTCOME OF VALUES INSTRUCTION IN TERMS OF STUDENT BEHAVIOR AND CHARACTER DEVELOPMENT SHOULD BE ESTABLISHED.

   I agree with number eight and nine.

10. IT IS RECOMMENDED THAT A RECOGNIZED PHILOSOPHY OF VALUES INSTRUCTION AND COMMITMENT TO ITS IMPLEMENTATION BE ADOPTED IN PARTNERSHIP WITH COMMUNITY RESOURCES, IMPLEMENTED BY THE SCHOOL SYSTEM AND COMMUNICATED TO ALL RELATED GROUPS.

    Number ten again brings up the question of adoption or recommendation or simply receipt of a report.

The State Board of Education probably would agree to adopt a commitment to a values education program which promotes a higher degree of excellence for all human beings. The problem is, defining what is meant by a values education program and how that program is presented to the local school districts.

Page 5 - A SUGGESTED COMMON CORE OF VALUES. The listing of various elements under the suggested core of values needs clarification.

Responsible Citizenship - a) A large portion of Arizona's children have some allegiance to a third governmental entity; that is their tribal government. These governments have constitutions or other governing documents. It would be ill advised to ignore this fact. Perhaps the wording "respect for constitutional/governing documents" might be a way to put this. b) Acknowledgment of authority and respect for the law should include understanding the legitimate process for change and for challenge of abuse of authority and unjust laws. c) The concept of justice, fairness is simply too board. What is just and what is fair may very well depend on an individual view point. The same is true of patriotism. d) The statement "property rights" needs to be narrowed to include the word "respect for."

Respect for Environment - Under this section, care for, and conservation of all living beings, may need to be changed to use the words living things. I'm not sure that all persons would agree that living trees are beings, but they are living things. Conservation of trees is an important concept.

Respect for Others - One can respect others without necessarily cooperating in a particular endeavor. I don't know what moderation means in relation to respect for others. It seems one either respect others or one doesn't.

Various ethnic traditions should not only to be recognized and understood but accepted. I would add the word acceptance.

Respect for Self - Frugality and thrift are listed. These concepts relate to use of material things. My question is whether or not that relates to respect for self. It might relate more to conservation of things or to respect for property rights.

Respect for Knowledge - This should be based on a general appreciation for knowledge in the pure scientific sense of the word; knowledge which is important for its own sake.

Page 6 - PROGRAM IMPLEMENTATION RECOMMENDATIONS. There is an inconsistency here. The statement says "suggestions for implementation," while 1) the term recommendation is used.

Page 6 (bottom) - 5) There is a statement that provision needs to be made for evaluation. How do you evaluate whether or not children are learning these values? Under 4), the values instruction program recommendations cannot and may not be in conflict with state law. It also should be specifically stated that such a program must not be in conflict with constitutional guarantees of individual rights nor should it be in conflict with the ethnic or cultural values of the students.

Page 10 - PREMISE 1: The statements made here are very, very general. I am not sure on what basis we would be able to say unequivocally that beneficial values are not being acquired or that there are more ambiguities and problems in our values then ever before in the history of our nation. I believe that various changes occur as societies develop but I'm not sure that's an indication that there are more problems. A statement that "the negative influences of media, divorce, and negative peer pressure," is the reason for anything without data to back it up is suspect. The statement from influence of others doesn't mean anything.

Page 10 - PREMISE 2: "These responses to the public opinion poll reflect a poor moral climate" is a conclusory statement.

Page 11 - There is a statement that "society in its community of purposes seems to demand that our educational institutions engage in advancing ideals which enable us to maintain a democratic social order." It does not seem appropriate to adopt the whole program based on what is perceived as society's seeming demands. Further more, I think it may be equally true that a democratic society believes that open and vigorous debate and diversity result in the maintenance of democratic social order.

Page 12 - PREMISE 3: There is a statement on the bottom of the page acknowledging that "there is no single pattern of approved action in human society." If that is indeed true, it goes against the report premise that there is indeed a basic core of values that can be adopted. This seems inconsistent.

Page 13 - PREMISE 5: [Editor's Note: The sentence referred to does not appear in the final report.] The fourth paragraph states as a suggested way to teach values to challenge students to discover values "which will bring them success and happiness." Question, what is meant by success and what is meant by happiness? It is not clear to me that persons who are viewed in one cultural society as successful and/or happy would be the same in another society or culture. Just as an example, it may very well be that a drug dealer in the streets of New York who has a lot of money is looked upon by young people in that culture as successful.

I realize that the values education task force put a lot of time and effort into this document and I appreciate and respect the work that they did on this extremely difficult subject. Nevertheless, I believe that merely suggesting to local schools that they might wish to adopt a program and suggesting to them vague and ambiguous terms which allow a wide range of interpretation is not desirable. If such a program were to be adopted and approved at the State Board level some of the ambiguity must be eliminated. I also believe there needs to be more thought given to diversity in our culture, acceptance of that diversity, acceptance of dissent, discussion, and the right of individuals to believe differently and to actually be different in this society. This is after all a basic constitutional premise.

It is my recommendation that the State Board simply accept the report. Without further specificity I would not recommend that the State Board endorse such a program for adoption at the local level.

Comments of Ada Thomas, May 21, May 31 and August 20, 1990

21 May 1990

Ambiguities in the Ten Premises established by the Values Education Task Force Committee:

Premise 1. This premise does not define the boundaries of what values, or whose values, are to be taught. Promoting the well-being of society and individuals, intrudes into the realm of the individual's concept of well-being, and their right to choose the life style, and philosophy, that enhances their idea of what constitutes well-being, and which, in a free society, is their right, as long as it is within the boundaries of law and order established by society.

Premise 2. The fact that a poll indicates a majority of people think there should be an increase in the role of public schools in values education, does not mean that it should be. Generally, the more restrictive a society becomes, the more demand on the public schools to indocrinate the values of that society.

Premise 3. What needs to be defined, here, is a clear definition of what standards and whose standards - the religious community, the State, or an arbitrary task force?

Premise 4. This common core concept, is not necessarily true; it is, more, a composite of many cores of belief, that function independently within our constitutional framework and regional social acceptance.

Premise 5. This greater role of teachers and administrators is really of their own choosing, and its ultimate effect is a downplay on the part of the family, and its, first responsibility for values teaching in society.

Premise 6. In principle, values should not be taught through a curriculum, or by teachers, without a clear definition of boundaries, and what, and whose values are being taught.

Premise 7. This is a completely theortical, impractical and easily abused concept. It admits values and ethics differ in each community; therefore, no common core, as such, exists that will reflect all the community groups, as is assumed by the Task Force Committee.

Premise 8. There are a multitude of resource groups, reflecting educators and writers of every persuasion. Further, who is going to choose the resource group or groups for developing a program?

Premise 9. Who determines if a student's behavior fits this common core of values, and what is to be done about it? What happens to the students who don't fit this common core?

Premise 10. Again, whose philosophy of values? What community resources? How implemented (by regimentation? - as in all restrictive societies? What related groups, and why? Normally, this is to obtain better control and regimentation of thought, and behavior of all students.

Mu purpose in the above comments, is to illustrate my concern in the many words used that are not defined, and have no established boundaries for their application. It makes me call to mind what Humpty Dumpty said to Alice in Wonderland. "When I use a word" said Humpty Dumpty, "it means just what I want it to mean, no more nor less. Its a question of who is the master".

With respect to the 10 Premises, the master will be the ones who use them, and can thus define them for their own purposes. On the other hand, the values we have come up with have been defined, and in my opinion, can well be used without the need for the 10 Premises. I feel these Premises should be deleted from our final report.

It will be noted on pages 10 to 27, are subsequent interpretations, justifications, arbitrary definitions and explanations relating to these 10 premises. This addendum is thus also ill-defined, and could easily be intrepretated to obtain a wide spectrum of values. For this reason, this addendum should also not be a part of this report. I recommend that it be deleted.

31 May 1990

Teaching Values Education by "Challenge and Discovery"

Students in a values education class will have come with their own sets of values. These values will be personal; they govern their thinking and way of life.

We should recognize, that youth do not obtain their values by intellectual persuasion, but from association with other people. From this influence of others, youth adopt values that offer the most for success and happiness.

Because the lives of other people influence our choice of values, I feel, a values education class should be conducted on the principle of "Challenge and Discovery". By this, I mean, challenging the students to discover values they feel will bring the greatest success and happiness; then suggesting they search the lives of chosen ideals to discover the values that made those individuals successful.

The role of a teacher in a values education class conducted in this manner, will be to initiate the challenge, and then assist the students in finding the desired information about the people whose lives they have chosen to study.

Students engaged in searching the life of a chosen ideal, will experience that life by proxy. The values, and incidently, the moral code of that chosen ideal, will tend to become their own.

From the above, it can be understood why I object to our initial ten premises, and why I have suggested ten new premises that could serve as a foundation for this new approach to values education.

As a values education committee, we have developed sets of values we feel are basic, and would serve our youth well. I feel, these sets of values, together with the new ten premises, can effectively be used by the values education teacher, to assist the students in recognizing these values in the lives of their chosen ideals.

PREMISES

1. VALUES ARE IDEAS WE HAVE ACQUIRED THAT REFLECT OUR CONCEPT OF WHAT MAKES A SUCCESSFUL LIFE.
2. BASIC VALUES ARE THOSE WOVEN INTO THE FABRIC OF OUR SOCIETY.
3. IT IS THE RESPONSIBILITY OF OUR PUBLIC SCHOOLS TO TEACH ONLY BASIC VALUES.
4. UNDERSTANDING THE BASIC VALUES IS WHAT ENLARGES OUR CONCEPT OF HOW TO OBTAIN A SUCCESSFUL LIFE.
5. VALUES MAY BE TAUGHT, BUT THEY ARE ACCEPTED ONLY WHEN WE RELATE THEM TO A SUCCESSFUL LIFE.
6. OBSERVING AND EVALUATING WHAT WE CONSIDER A SUCCESSFUL LIFE OF OTHERS, GIVES US A FEELING, OR EXPERIENCE OF THEIR LIVES, BY PROXY.
7. THE WILLINGNESS TO TRY NEW VALUES, MUST BE PRECEDED BY HAVING ACCEPTED THE CHALLENGE TO DO SO.
8. THE ULTIMATE CHALLENGE WE CAN GIVE OUR YOUTH FOR LEARNING AND ADOPTING VALUES, IS FOR THEM TO DISCOVER THOSE VALUES IN THE LIFE OF A CHOSEN IDEAL OR IDEALS.
9. THE ULTIMATE CHALLENGE IN TEACHING IS BEING ABLE TO INSTILL BASIC VALUES AND IDEALS IN OUR YOUTH.
10. THREE BASIC VALUES IN GENERAL:
    1. A MORAL CODE (OUR OWN). ALL CULTURES HAVE THEM.
    2. OBEDIENCE TO LAW.
    3. DEVOTION TO PERSONAL PROGRESS, AND TO THE WELFARE AND PRESERVATION OF OUR SOCIETY.

20 August 1990

1. The Values Education Program, as it now stands, is proposed to be optional, such that the local schools can by-pass our program and write their own, choosing whatever values they may desire. This, in my opinion, negates all the work we have done, and opens the door for any values clarification curriculum the schools may care to subscribe.

2. Many areas of this Program are, again in my opinion, quite ambiguous, which allows for arbitrary interpretations, that could be at variance with the intent and purpose of the values that were so carefully considered by the values committee. These ambiguities were set forth in my two memorandums dated 21 May and 31 May 1990.

APPENDIX C

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Making It Happen:
Values Education in Arizona Schools

Implementing the Arizona State Board of Education
Task Force Report on
Teaching Values in Arizona Schools

Michael Josephson and Tiffany Jackson
The Joseph & Edna Josephson Institute of Ethics
February 1992

The Joseph & Edna Josephson Institute of Ethics

The Institute is a non-profit, public benefit corporation organized under 501(c)(3) of the Internal Revenue Code. Founded in 1985 by Michael Josephson in honor of his parents, it is governed by an independent board. It sustains its operations through memberships, donations, grants and fees for services.

The mission of the Josephson Institute is to improve the ethical quality of society by changing personal and organizational decision making and behavior.

Michael Josephson

Michael Josephson is president and founder of the Institute. He is a graduate of UCLA and UCLA Law School and was a professor of law at the University of Michigan, Wayne State University and Loyola Law School, with an academic career spanning almost 20 years. During that period, he was founder and chief executive of a publishing company and a national chain of bar exam preparation courses. In 1987 he left academia to commit his full attention to the Josephson Institute.

Since 1987, he has conducted more than 350 ethics education programs for leaders in government, journalism, business, law, education and the nonprofit community. He has spoken to many of America's most influential leaders including state legislators, mayors, state and local public officials, newspaper editors, radio and television news directors, judges, and major corporate and foundation executives. He currently conducts more than 100 ethics education programs annually to some of America's most influential leaders in government, journalism, business, law, education and the nonprofit community.

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EXECUTIVE SUMMARY

MAKING IT HAPPEN:

VALUES EDUCATION IN ARIZONA SCHOOLS

Implementing the Arizona Department
of Education report entitled
Character Development in the 90's
A reaffirmation of Values

by Michael Josephson and Tiffany Jackson
The Josephson Institute of Ethics
Marina Del Rey, California

The Isbell Endowment for Hospitality Ethics
Northern Arizona University
Dr. William E. Miller, Director

In the fall of 1988, the Arizona State Board of Education appointed a task force to examine the issues of values instruction in Arizona schools. This sixteen member task force worked throughout the winter and spring, and issued its final report in June 1990.

In July of 1991, Dr. William E. Miller, Director of the Isbell Hospitality Ethics program of Northern Arizona University, and Dr. John Myers, a faculty member at NAU, contacted Dr. Paul Koehler, Chair of the task force, and offered to coordinate an effort to analyze the status of values education throughout the nation, to submit a report summarizing their findings and to recommend a method or methods for implementation of a values instruction program to Arizona School District Boards.

Subsequently, a $5000 grant was awarded to the Isbell Ethics Program from the Arizona Department of Education, along with matching grants of $2500 each from the Del Webb Corporation and the Phelps Dodge Corporation.

The Isbell Ethics Program commissioned The Josephson Institute of Ethics, one of this nation's leading ethics education centers, to review and comment on the task force recommendations and to provide schools which choose to address values education with a method of approaching the subject.

The Josephson Institute of Ethics report attempts to describe:

1. **The Need for Values Education.** Besides showing the need for values education in schools, the opening section of this report addresses society's moral deterioration, the question of whether ethics can be taught in the schools and the roles of the schools themselves in teaching ethics.

2. **Defining Values Education.** In addition to defining key terms and concepts vital to understanding values education, this section clarifies the list of values proposed by the Arizona task force and advances a set of 10 core ethical principles which could form the foundation of a values education program.

3. **Elements of a Values Education Program.** This section first analyzes the roles of each of the participants in a values education program, then briefly reviews some of the country's most well-known values education programs, discusses the need for teacher training in such programs and the necessity to develop instruments to evaluate their impact.

The report also sets forth a set of recommendations from The Josephson Institute to the Arizona State Board of Education on how best to implement a values education plan, which is summarized on pages v-vi.

This report recommends that some tasks, such as evaluation of programs and teacher training, be performed under the auspices of the State Board of Education but that most specific implementation choices be left to local school districts.

The National Survey to analyze the status of values education in the nation finds that:

- 50% of the responding states had published a committee report dealing with the teaching of values and ethics within their school system.
- 40% have established a state policy regarding the teaching of values and ethics within their systems.
- 5% of the states receive financial assistance from the state government.
- All responding state education departments reported that values and ethics education is a responsibility of the local school districts.
- 60% of the respondents have published state guidelines for school districts to follow in implementing a values education program.
- 30% of the states have a special studies program for implementing values education within their schools.

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Introduction

Task Force on Values Instruction in Arizona Schools. In June 1990, a task force of the Arizona State Board of Education composed of a diverse and eminent group of Arizona citizens issued a report entitled "*Character Development in the 90s: A Reaffirmation of Values — Teaching Values in Arizona Schools.*" They were asked to examine the issue of values education in response to specific societal concerns. The report from the task force was built on an implicit rejection of the values-clarification approach which, it says, tended to result in confusion among students on the existence or meaning of commonly held values. Instead, the task force urged a more prescriptive strategy:

> **"We believe that schools have the responsibility of instructing our students in certain principles fundamental to the continuation of a free society, which cannot survive unless the values on which it is grounded is fully comprehended and practiced by each succeeding generation."[1]**

In pursuit of this belief, the task force made the following specific recommendations:

- *Local school boards in Arizona should be encouraged to support the teaching and reinforcement of a common core of values in every grade level of every school.*
- *A common core of universal, time-tested values based on the United States Constitution and the Declaration of Independence should be selected and recommended to the local school district governing boards by parents, community members and educators.*
- *Values should be taught by all teachers and staff by example, by precept and by any other methods found to be effective and supported by the community.*
- *Parents must be actively and continually involved in the teaching of values in the home and at school if the program is to be successful.*
- *Each year the parents, community members and educators should review their previous recommendations for values to be emphasized during the next year.*[2]

Primacy of Home and Family. The task force stressed home and family as the primary source of moral education but urged local school districts -- including parents, community members and educators -- to become actively involved in the articulation of the values to be taught and the methods of instruction.

Core Values. The task force concluded that the values to be advanced formally in public education "should be confined to that core of values which is common to virtually all, not just a simple majority."[3] It asserted 10 premises underlying values instruction and suggested a common core of values grouped in five clusters:

- Responsible Citizenship
- Respect for Others
- Respect for Self
- Respect for the Natural Environment
- Respect for Knowledge

The report contains valuable analysis and suggestions but leaves fundamental implementation questions to the local school districts.

Objectives and Structure of This Report

The Joseph & Edna Josephson Institute of Ethics was commissioned to provide additional guidance and recommendations for the implementation of a character development program (K-12) for the Arizona Department of Education.

The objective of this report is to assist and encourage local school boards and administrators to begin aggressive and creative efforts to integrate values education into the curriculum.

In order to provide local schools with a range of options concerning implementation of the task force's recommendations, this report discusses theories and methods of values education and describes various programs presently in use throughout the country.

But successful implementation will require more than sound curricula and effective pedagogy. Influences outside of the classroom are also important. An effective values education program needs the support of the community, parents, teachers and administrators. Thus, school districts must involve and educate the community about the values education effort.

Specifically, this report attempts to describe:

1. **The Need for Values Education.** Besides showing the need for values education in schools, the opening section of this report addresses society's moral deterioration, the question of whether ethics can be taught in the schools and the roles of the schools themselves in teaching ethics.

2. **Defining Values Education.** In addition to defining key terms and concepts vital to understanding values education, this section clarifies the list of values proposed by the Arizona task force and advances a set of 10 core ethical principles which could form the foundation of a values education program.

3. **Elements of a Values Education Program.** This section first analyzes the roles of each of the participants in a values education program, then briefly reviews some of the country's most well-known values education programs, discusses the need for teacher training in such programs and the necessity to develop instruments to evaluate their impact.

The report also sets forth a set of recommendations from the Josephson Institute to the Arizona State Board of Education on how best to implement a values education plan, which is summarized on pages v-vi.

This report recommends that some tasks, such as evaluation of programs and teacher training, be performed under the auspices of the State Board of Education but that most specific implementation choices be left to local school districts.

Objectives of Values Education: Developing Character and Improving Conduct

The primary purpose of values education is reflected in the task force's subtitle, "Character Development in the 90s: A Reaffirmation of Values," and its conclusion that "success in developing values in students will be reflected in the attitudes and conduct of students."[4]

The focus of values education programs, then, is on developing character so as to develop attitudes and characteristics that are likely to make students responsible citizens. It is not enough that students learn about prosocial moral values. They must be taught and encouraged to live these values and incorporate them into their regular decision-making processes.

This character and behavioral emphasis will require new techniques and forms of evaluation that are likely to raise natural concerns among school administrators, teachers and parents. Consequently, those who support values education will need sufficient knowledge and understanding of the pedagogical, psychological, philosophical, and political aspects of the process to allay concerns and overcome cynicism that such programs are a waste of time.

Instructional objectives incorporating attitudinal and behavioral results entail a more complex teaching-learning process than required to teach information or develop simple skills. According to the Josephson Institute's training manual for ethics educators, ethical behavior is most likely to be increased by instructional methods designed to: 1) **enhance ethical consciousness** -- the ability and willingness to perceive the ethical implications of actions; 2) **strengthen ethical commitment** -- the desire and courage to do the right thing; and 3) **increase ethical competency** -- the ability to engage in sophisticated moral reasoning so as to anticipate the consequences of conduct, develop ethical alternatives accomplishing goals and implement ethical decisions in a way that minimizes or eliminates the negative costs.

Summary of Recommendations

For values identification, The Josephson Institute recommends:

> The Arizona State Board of Education should adopt a single list of values to be taught with approval at district levels. District consensus should be confirmed through public meetings and debate. The Institute recommends the following list of values: honesty, integrity, promise-keeping, fidelity, fairness, caring for others, respect for others, responsible citizenship, pursuit of excellence, accountability (see pages 12-13 of this report).

For methodology, The Josephson Institute recommends:

> Arizona needs to ensure that its students be able to perceive unethical options and select the best ethical alternative when there is more than one ethically appropriate response. Its schools must consider programs that contain an effective decision-making model. We highly recommend the Institute's model containing these three fundamental rules: 1) All decisions must take into account and reflect a concern for the interests and well-being of all stakeholders; 2) ethical values and principles always take precedence over nonethical ones, and 3) it is ethically proper to violate an ethical principle only when it is clearly necessary to advance another true ethical principle which, according to the decision maker's conscience, will produce the greatest balance of good in the long run.

For implementation, The Josephson Institute recommends:

> The Arizona State Board of Education should give local school districts the responsibility of choosing which particular values education program will be implemented in their schools. We recommend the Board provide districts with as much information and assistance as possible in making their decision, including the program information provided in this plan and the summary of other state programs prepared in conjunction with this plan. The state should also hold the districts to a time guideline consistent with determined statewide plans and policy. The Institute recommends that schools which choose prepared curriculum have those programs in place by fall 1993; schools that choose to develop their own curriculum should have pilot programs in place by fall of 1994.

For teacher training, The Josephson Institute recommends:

> Arizona has to take the responsibility to train its teachers before any values education program can be implemented. For the sake of the program and for effective education this is a minimum requirement. The Josephson Institute recommends that even if no particular values program is agreed upon, that teacher training in values education still take place in the summer of 1993.

Regarding participants' roles, The Josephson Institute recommends:

> The Arizona State Board of Education should advise districts and local boards to carefully delineate the specific roles of parents, community administrators, staff and teachers in the values education program implementation. The State Board should also draft a statement articulating clearly their commitment to values education, distinct from the adoption of the state values list. They should encourage each district to draft a policy as well. At the local level, support from media and prominent community leaders should also be encouraged.

For evaluation, The Josephson Institute recommends:

> The Josephson Institute recommends that objective and subjective evaluation of the values education program take place frequently throughout the year. Objective evaluations appraising the effects of the program on student's behavior should be the tools to fine tune the program and be given bi-monthly the first year of the program, semi-annually thereafter. Subjective evaluation should be conducted on a statewide basis semi-annually.

PART I:
The Need For Values Education

The next generation will be the stewards of our communities, nation and planet in extraordinarily critical times. They will inherit a world fraught with political and personal corruption, pervasive drug abuse, gang violence, and racial and ethnic tensions, among other things. In such a world, the well-being -- perhaps the survival -- of our civilization requires an involved, caring citizenry with sound moral character.

The last decade has vividly demonstrated how vulnerable our political order, economic structure, and ecological systems are to unprincipled, selfish or thoughtless conduct. It is, therefore, especially important that the decision makers of the coming decades understand and honor the moral obligations as well as the legal rights inherent in our interrelated social structure and in our democratic form of government.

Too often, personal and organizational behavior is dominated by a bottom-line mentality that defines tasks and measures success in terms that disregard ethical principles such as honor, duty and fair play. Almost exclusive emphasis on winning -- test scores in schools, profits in the workplace, re-election in politics -- creates performance criteria that encourage an amoral, end-justifies-the-means approach to decision making. In addition, wrongdoers are less likely to be held accountable for their misconduct as society has become increasingly tolerant of unethical behavior.

A truly effective implementation plan should directly address the social need for a citizenry firmly anchored in moral principles. And do so on a practical level in the context of contemporary economic pressures and confusion about the efficacy of values education. Its programs should be developed with a full awareness of reasons why schools and youth groups have emphasized forms of value neutrality in the last three decades. Some serious problems -- political and pedagogical -- are indeed associated with a decision to overtly teach and advocate any particular package of values.

Evidence of Moral Deterioration in Society.

A comprehensive report by The Josephson Institute, The Ethics of American Youth: A Warning and a Call to Action, issued in October, 1990, concluded that an unprecedented proportion (though by no means all) of today's young generation has severed itself from the traditional moral anchors of American society -- honesty, respect for others, personal responsibility and civic duty. Lest this observation seem excessive, consider the evidence:

- **Values.** According to a June 1989 Gallup survey, an overwhelming percentage of the American public perceives today's youth as more selfish (82%) and materialistic (79%) than were their counterparts in 1969. Young adults, ages 18 to 29, agreed: 89% said their generation was more selfish and 82% said they were more materialistic than the previous generation.

- **Cheating.** At most high schools, at least 70% of the students cheat on exams, at most colleges, it is over 50% – less than 2% are caught and less than that are punished.

- **Resume Fraud.** Academic cheating quickly and easily translates to workplace cheating and resume fraud (between 12% and 24% of resumes are said to contain material false statements).

- **Violence and Disrespect.** Assaults on teachers are up 700% since 1978 even though there are fewer students overall; 59% of urban teachers have been subjected to verbal abuse by students.

Need for Ethical Reasoning. Derek Bok, while president of Harvard University, wrote in Beyond the Ivory Tower (Harvard, 1982):

> *In recent years, we have observed repeated instances of wrongdoing in high places. Surveys reveal a wide belief that ethical standards in the society have been declining and suggest that trust in the integrity of those who guide our major institutions has sunk to disturbingly low levels. . . . At a time of such dissatisfaction and concern over the level of ethical behavior in society, there is every reason for educational institutions to consider how they might use their strategic position to encourage students to think more deeply about ethical issues and strengthen their powers of moral reasoning.*[5]

He states the objectives of this instruction: to make students more alert to moral issues in their lives; to foster the capacity to reason through ethical issues and to clarify their moral aspirations, considering why they should respect others' rights.

He identifies the critical issue: "Many students who are disposed to act morally will often fail to do so because they are simply unaware of the ethical problems that lie hidden in the situations they confront."

Similar to Dr. Bok's objectives, it is critical to this implementation plan that the following elements of ethical decision making be developed: ethical consciousness, commitment and reasoning. During the Institute's direct interaction with high school and college students, they expressed remorseless rationalizations for dishonest conduct. On closer examination it was clear that a substantial part of the problem was analytical. Certain students and teachers lacked sufficient experience and skill in exploring factual accuracy, logical validity or the predictable implications of their views. It was evident that more than selfishness was driving their behavior and rationalizations. First, there was a discernible sense that personal worth and self-esteem hinged upon not "losing" — that "winning," whatever the game or stakes, was a virtual moral imperative. References were made to "survival" even in situations where clearly much less was at stake. Second, there was an assumption that ethical shortcuts are sometimes "necessary" in today's society – that honesty and integrity are simply anachronisms.

If we are to rejuvenate our ethical idealism, these attitudes and beliefs need to be challenged by parents and teachers. Similarly, programs need to be developed to help parents, teachers, and youth leaders increase their efforts to develop ethical commitment and the ability to perceive and deal effectively with ethical issues in the young people they influence. They must also have a greater awareness of their responsibilities as role models.

Can Values be Taught? The Josephson Institute firmly believes that sound moral reasoning, a predicate to moral decision making and behavior, definitely can be taught. Psychological research in the area is varied and often contradictory, but ultimately points to this same conclusion. The Institute's own efforts have proven it. The question should now revolve around how to teach values; a substantial amount of practical and theoretical work is needed to develop and perfect new and effective methods of accomplishing this at various levels of maturity (discussed below).

Historic Notions and The Challenges to Them. Tom Lickona in his new book Educating for Character (1991) explains that the traditional role of the school was to build character as essential for the success of a democratic society. And even today there persists the need to produce good kids. As Lickona puts it, "..education has had two great goals: to help young people become smart and to help them become good."[6]

However, as Norman and Richard Sprinthall point out in Educational Psychology: A Developmental Approach (1987), in the early part of the century the approach to character education became didactic which psychologists effectively proved did not work. " 'Telling' is not teaching, and the same holds true for character development. Telling children and teen-agers to adopt particular virtues or manipulating them until they say the right words will not produce significant personal or cognitive development."[7]

With the failure of the didactic approach Lawrence Kohlberg's developed his theory of the six stages of moral growth. Kohlberg's theory was that people advance through stages as they respond to problems involving moral dilemmas and moral growth came from discussing moral dilemmas.

Ethics can be taught. Kohlberg's focus on discussion of dilemmas as the way to foster ethical growth has proved successful. Moshe Blatt confirmed this in 1969 by noting the change in the moral development of students after they discussed dilemmas. Research has since moved into registering this same change and analyzing peer groups discussions[8] and the effectiveness of family-child discussions.

Dr. James Rest, in an article for the Josephson Institute's magazine, Ethics: Easier Said Than Done (vol. 1, 1988), noted particular success in teaching ethics to college students. He writes, "... formal schooling is a powerful catalyst to ethical development (even when unintentional and haphazard), and that even rather modest and low-cost educational interventions can produce significant results."[9] He notes that in professional schools, ethical education can "successfully be undertaken by regular faculty in regular courses when they are assisted with special training and special materials."[10] This is a position the Institute emphasizes and encourages for educators and school systems at all levels.

The Josephson Institute has conducted more than 350 ethics education programs for more than 50,000 people since its establishment in 1987. Results from our education programs confirm changes in behavior: 75% of California State senators and 93% of the Internal Revenue Service's national executives reported that they had or would make decisions differently as a result of the Institute's training. We also have trained more than 200 people to conduct ethics workshops of their own and the results from their efforts have also been successful. This supports the notion that people can be taught to be effective ethics instructors.

Then there are the schools that have succeeded. Here we find the best evidence of all that ethics can be taught. Principal Sylvia Peters of the Alexander Dumas School witnessed the turnaround in her school after a values education program went into place, eradicating gang activity, graffiti and weapons from her urban school. Another example of a values education program at work is at the Ethical Culture Schools in New York. They have been successful for over 75 years in values education, combining direct instruction through literature and philosophy with community service requirements. Or observe the Brookline School in outer Boston, where the democratic school model is in place in the entire school and where the "school within a school" democratic classroom preceded it with a 22 year life span. Moral Development and Character Education (ed. Larry Nucci, 1989) reports the successes and data from the Child Development Project's successful work in schools in San Ramon, California, with program children placed against a control group.[11] All of these examples, and the many others not mentioned here, confirm the fact that values can be taught, and can bring about positive change in students.

B. Should Schools Be Involved with Teaching Values?

Filling the Values Vacuum. The Josephson Institute fundamentally believes the family is where values education must take place. However, modern day lifestyles have generated many households where both parents work, single-parent homes or outright dysfunctional homes. This situation means the vast majority of children in America are not receiving the guidance they need. If many parents are failing in this area or the family structure in general is not conducive to this learning taking place, who should step in? As Tom Lickona points out, the parent has the single largest influence on children (he indicates nine dimensions of their role), but once that child begins school the teacher extends the adult influence over the child which began at home.[12] The teachers become role models.

It is time to realize that the school must assume some responsibility. There is now in society what Lickona terms the Values Vacuum. He cites the breakdown of the family and the simultaneous rise in media influence as the causes for this. There is no longer sufficient time or support to provide "sound moral values". Love and guidance are at a minimum. As a result, there has been a rise in disrespect and self-destructive behavior by youth, a point reconfirmed by the Institute's report. The schools also have lost their nerve in terms of taking a stand in teaching ethics and values, which has further contributed to the lack of guidance.[13] Harvard Psychologist Robert Coles characterized young people as being lost in a sea of relativism.[14]

The Value Neutrality Debate. One of the primary objections to values education is that values should be taught in the home. According to this way of thinking, schools should skirt the problem of what issues should be taught, and, in effect, be values neutral. This concept of a values neutral classroom is a myth. Regardless of the presence or absence of a clearly defined values program or method, teachers inevitably teach values. Philip Cusick of Michigan State University has commented,

> "As individuals, teachers are constantly 'teaching themselves'...[they] transmit their own moral vision of the world, and the lessons they offer are as varied as those visions."[15]

The time they spend with students makes them influential. The teacher and the schools in general must take a proactive stance regarding values. They need to select responsibly a specific course pertaining to values education and to guide or train teachers in that direction.

Most likely, efforts to reintroduce values education in the schools will draw some argument. There are valid concerns. Is this the introduction of religion into the schools? Whose values will be taught? Will the schools run the risk of imposing majority views upon the minority? But we have to remember where to focus discussions about values education. David Carr (Department of Education, Edinburgh), suggested at a national education conference in 1987 that it was a mistake "to think of our disagreements in moral education as being about its ultimate goals; the real problems have to do with figuring out how honesty may be achieved and exercised, not whether we should seek to acquire such virtues. Certain features of morality are so taken for granted when people focus on the controversial that sometimes they overlook what everyone accepts."[16]

Whose Values? We also have to recognize that some qualities of values education are beyond serious debate. Different motivations may exist for demanding that integrity, honesty and fairness be taught, but ultimately the demand is there. And, we also must acknowledge that character education is taking place as each teacher teaches - approved or not. The effort now has to be to make it consistent, and to highlight the values we consciously want to emphasize. Principles such as honesty, integrity, caring for others, promise-keeping, fidelity, fairness, respect for others, civic duty, pursuit of excellence and accountability transcend argument and are much needed in our schools and communities now.

The ethics of our young is so important and the moral issues they face are so complex that it is irresponsible to leave them to the chance influences of peer groups and television. Even the most involved parents, teachers and religious leaders need help in developing ethical consciousness and commitment in today's youth. There is no such thing as value neutrality in raising our young. To ignore the moral dimension of a human enterprise is to demean it. There is a vital difference between vigorously seeking to inculcate the virtues of good character such as fairness and respect for others and attempts to shape attitudes about more philosophical ethical issues such as religion, abortion, homosexuality, and euthanasia. This plan focuses on character-building and principled reasoning -- the essential traits and skills needed for ethical decision making -- not on controversial moral dilemmas.

Part II: Defining Values Education

A. What Values Should Be Taught?

Need for Common Language. Values education is a complex and seemingly confusing issue where dialogue can quickly become muddled and murky. Strong, consistent language — whether used with parents, state board members, staff or the press — underscores a firm position and a solid foundation for policy.

Working with a common language also involves the selection of a common set of values. A critical step for Arizona education, thus, is to move beyond semantics and the discussion of values to actually deciding upon a single list of values. Much consideration already has been given to selecting values, which is evident in the June 1990, report. Now that list must be synthesized and simplified.

Definition of Values. To begin, values education has to be defined. That means first defining the word values. Values are core beliefs or desires which guide or motivate attitudes and actions (not to be confused with the "things" one values). There are central beliefs which determine how we will behave in certain situations. Values, as a term, is not interchangeable with ethics. Ethics is concerned with how moral people **should** behave, whereas values simply concern the various beliefs and attitudes which determine how a person **actually** behaves. Some values concern ethics when they pertain to beliefs as to what is right and wrong. Most values, however, do not.

Values are then divided into ethical and nonethical values defined as:

> **Ethical values** -- Those values which directly relate to beliefs concerning what is right and proper or which are deemed to impose moral duties and obligations (e.g., beliefs about the importance of honesty, integrity, fairness and respect).
>
> **Nonethical values** -- They concern things we like, desire or find personally important (e.g., wealth, status, happiness, fulfillment, pleasure, personal freedom, being liked and being respected). Most of the things we value are not concerned with our sense of ethics and moral duty. They are ethically neutral, not unethical.

For the purposes of this plan, the Josephson Institute defines values education as: education that improves the ethical quality of individual decision making and conduct by stimulating moral aspirations, reinforcing motivation and enhancing the abilities necessary to do the right thing. These include the ability to perceive the ethical dimensions of choices, formulate optimal ethical responses and implement them.

End State and Instrumental Values. Care should be taken to differentiate between values. Our values can be generally divided into two main categories: end state values — those expressing the ultimate psychological or physical conditions we seek for our lives; and instrumental values — matters we value because they help us achieve the end state values. Some people find ultimate happiness impossible because they treat instrumental values like money, power and status as if they were end state values. In our society which places such emphasis on material goods and possessions, stressing this distinction to youth is critical.

Examples of End State Values:

- Happiness, fulfillment, peace of mind.
- Pleasure, comfort, fun.
- Freedom, autonomy, independence.
- Self-respect, sense of meaning or purpose.

Examples of Instrumental Values:

- Wealth - money, material possessions.
- Power - authority, control.
- Approval - acceptance, being liked, admired.
- Harmony - non-confrontation, accommodation.
- Competition - winning, risk, challenge, not losing.

Which Values to Teach? The most effective and reasonable values to teach are those which are ethical by nature. Ethical values are directly related to beliefs about what ways of being are right or good. The selection of ethical values, such as honesty, caring for others, accountability — as opposed to non-ethical values such as thrift, cleanliness, property rights — will help instruct children in the ways of moral behavior. These are the tools that will help children be good, and most likely will cause few people to react negatively (a consideration not to be taken lightly). There may be disputes about how certain ethical values are to be taught (and they have their proper place and forum), but, when chosen carefully, little objection will arise to a school system striving to produce an honest child, a caring child or an accountable child.

Similarly, non-ethical values tend to be those which are more discretionary and a child should rightfully take direction about these values from home more than in school. Ethical values also should be taught at home but the school needs to be a place where they are reinforced. And, where the home fails to address these, the school can successfully introduce ethical notions and values to the child.

The Finite List. It is important to determine a finite list of values which not only reflect the priorities of the community, but which strive to make the child good as well as smart. Seeking the most desired values for children means selecting those common to all. Because of the number and diversity of people involved, restricting the list to as few broad values as possible is the best approach. The Institute's experience confirms (and the task force report reiterates) that there are universal values. And, similarly, there are non-controversial, basic values which need to be stressed in the schools, "common values".

A list of values to be taught must be prepared and adopted by the State Board of Education. They should be adopted apart from a specific curriculum as broad educational objectives. This is not to say selection of the values is to be separated from consideration of curriculum or critical review of how these are to be taught, but the list itself not the process should be adopted as the ultimate objectives.

The list of values can be one that will meet with little opposition or resistance by parents, administrators and the public if particular guidelines are observed when preparing it: keep the values limited to those that are ethical by nature; keep the list short; and make the list for statewide adoption.

Size and adoption of list. Millions of people of widely diverse backgrounds and beliefs will have a vested interest in this list of values. The longer the list is, the greater the chances of disagreement and confusion. The Institute strongly encourages the state to keep the list short, not to be too narrow or exclusive, but to keep the later issues and activities of the education program simple.

Effective policy requires common language, which in turn requires statewide adoption of this list of values. Methodology and program selection at the local level will produce a varied approaches, however the list of values to be instructed in the state's public schools has to be adopted and agreed upon by all. The state and its schools have to hold a common goal. The instruction of one set of values. The values will reflect the general society and strengthen it by producing children that understand, hold and respect these values.

B. Specify Values to be Taught

Common Characteristics from Arizona and Others. All values education programs face the issue of selecting the values to be taught. Generally, two approaches have come into play when accomplishing this task. One is for those in charge of assigning values to break down a variety of values, ethical and nonethical, into a few major subheadings (i.e., respect for self). The other approach is to focus primarily on ethical and universal values (i.e., integrity). In the first instance, the headings are based on the concept of respect. Arizona, for example, in its report *Character Development in The 90s: A Reaffirmation of Values*, chose four aspects of respect to hold a combination of ethical and nonethical values: respect for others, self, knowledge and the environment, as well as responsible citizenship. New Jersey also came up with 23 similar values but placed them under only respect for civic responsibility, for natural environment, for others and for self. Vigo County in Indiana worked with only three: Respect for the Community, for others and for Self.

The other predominant approach is to select a limited number of ethical values. The list is short with instruction or activities designed to foster an understanding of those values and behavior associated with them. An example is Valparaiso County in Indiana where they chose ten values, including honesty, justice, regard for human life and care and concern for living things. Another is out of the curriculum developed by The Heartwood Project which chose seven: courage, loyalty, justice, respect, hope, honesty and love.

The broader groupings permit greater description of what will be taught as well as the underlying principle. Most of the "respect" programs, for example, include patriotism, frugality and acknowledgement of authority as values, which could also be observed as reflections of good character or decisions. These groupings also tend to contain most of the ethical values present in the approaches with a limited list.

The Josephson Institute of Ethics recommends a shorter list, one which focuses strictly on ethical values. The following is the list it advocates with descriptions after of characteristics most associated with each ethical ideal.

1. **Honesty:**
   - be truthful, non-deceptive, and candid; do not steal or cheat.
2. **Integrity:**
   - demonstrate integrity by elevating principle over expediency and having the courage to stand up for your convictions.

3. **Promise-keeping:**
   - be prudent about making commitments and scrupulous about meeting them.
4. **Fidelity:**
   - make all judgments based on the merits, free from conflicting interests and improper influences; maintain confidences, protect interests of colleagues and institution.
5. **Fairness:**
   - use objective, suitable, open processes, consistent and appropriate standards; be just and fair.
6. **Caring for Others:**
   - consider all people affected by actions (stakeholders); seek to maximize benefits, minimize harm; demonstrate compassion, kindness, helping.
7. **Respect for Others:**
   - acknowledge and honor the legal and moral rights of others including the right of self-determination, personal dignity and privacy of others.
8. **Responsible Citizenship:**
   - observe applicable laws and policies; demonstrate civic virtue through socially responsible actions.
9. **Pursuit of Excellence:**
   - strive for excellence; persevere; be diligent, reliable, careful, prepared and informed.
10. **Accountability:**
    - accept responsibility for foreseeable consequences or actions and inactions; lead by example.

Arizona's list. Arizona has already developed a tentative list, found in the report *Teaching Values in Arizona Schools* on page 5 and elaborated in Appendix A. The state list can be derived from the values stated there. The list was organized under the "umbrella" approach, hinging on the principle of respect. However, published criticisms from State Board of Education members as well as the Institute's reading of the list, suggest it was ultimately too complex. The extreme detail led to more confusion than clarification or cohesion. The report was not recommended for adoption at the district level.

The list of values, independent of the report, might meet the same resistance. The list identified thirty-five values, which, if presented to the parents of Arizona's more than 670,000 students and to the state's general public, could serve to spark debate rather than consensus. There were criticisms which reflect this specifically. One board member objected to the value respect for the United States and Arizona constitutions, noting the conflict of certain children honoring the United States Constitution in school while their culture recognizes only tribal law. "Citizenship," however, as a value would fare much better with all parents as a goal. Questions were raised by one of the board members about whether "frugality" was in the "right" place on the list. Simplicity in preparing the list nd an emphasis on universal values eliminate such comments.

There must be consensus for adoption of a single list of values. The first stage objective is to harness agreement and commitment by the state and district as to the values and goals of this educational program. Once adopted, discussion, review and debate at the community and district levels may proceed for the selection of an appropriate program.

Reduction of Arizona's list. Many of the values listed in the task force report are represented under broad, ethical values. Fidelity and fairness engender loyalty, justice and objectivity. Pursuit of excellence and responsible citizenship imply self-esteem, self-discipline, application of knowledge, respect for the law, acknowledgement of authority and awareness of international relationships. These selected values and character traits flow from a base in the 10 ethical values recommended by the Josephson Institute. Below the values suggested in task force report are summarized into these 10:

Honesty

Integrity

Promise-keeping

Fidelity
- Loyalty

Fairness
- Justice/Fairness
- Tolerance
- Equal opportunity

Responsible Citizenship
- Respect for the United States and Arizona constitutions
- Acknowledgment of authority
- Awareness of international relationships
- Patriotism
- Freedom of thought and action
- Reasoned argument
- Respect for the law

Respect for Others
- Compassion and service to others
- Courtesy and cooperativeness
- Recognition and understanding of various Ethnic traditions
- Human worth and dignity

Pursuit of Excellence
- Desire to learn analytic, creative and evaluative thinking
- Application of knowledge
- Order
- Moderation
- Self esteem
- Self pride
- Self reliance

Accountability
- Accountability
- Personal responsibility
- Care for and conversation of all living things
- Care for and conservation of land, air and water
- Conduct recognizing environmental interdependence

For purposes of clarity and consistency these ten values can be put into four groupings or "clusters", thus making statement and understanding of them easier. The four values clusters are:

Honesty/Trustworthiness
- Truthful
- Straightforward
- Candid
- Sincere
- Keeps commitments
- Loyal
- ▸ NOT Deceptive, Devious, Tricky

Integrity/Character
- Principled
- Honorable
- Courage of convictions
- Accountable
- ▸ NOT Hypocritical, Wishy-Washy, Expedient

Fairness
- Just/Equitable
- Open
- Consistent
- Uses only appropriate criteria
- ▸ NOT Arbitrary, Closed, Prejudiced

Caring and Respect
- Concern for others:
  - -seeks to help, do good
  - -seeks to avoid or minimize harm
- Tolerance/Acceptance
- Respect dignity, autonomy and Privacy of others
- ▸ NOT Selfish, Callous, Rude, Manipulative

Consensus building. Although statewide adoption is necessary in terms of establishing a common language and generating effective policy, agreement on these values at the district level is also an important step. Efforts must be made at the community level to review the state list and discuss particular values. Parents, local school boards, teachers, staff, administrators need to participate in critical and meaningful debate if a value is questioned or, if the community feels one needs to be added.

Local meetings and discussions are a means which afford communities the ability to assess their specific needs, review and support the state list. They serve as a mechanism to advance collaboration and cooperation within the community for the values education effort as the public gains a sense of ownership and feels a part of the decision-making process, rather that simply being presented with the result.

The meetings for adoption at the district level should be a conscious effort at consensus building. They are not intended to be a discussion of specific curriculum, but to forge agreement in the communities of the broad goals of values education. They should stimulate commitment to, participation in and support for the schools to review values education programs. They should promote agreement that honesty needs to be taught, that integrity needs to be a goal of education, and that fair and responsible students need to be products of our schools. And the meetings will be the assigned forum for all to voice, listen to and heed any opposition to the list of values being stressed.

Limiting the list. Districts should add a new value to the state's list only if it clearly and indisputably arises as a community need. However, the Institute urges communities to limit the additional values and ensure that they are basic and ethical by nature. They must represent broad educational goals that the communities are striving for, not the step-by-step procedure to achieve them.

Regarding the meetings themselves, state and local school boards should strongly encourage all parents, teachers, administrators and staff of the local schools to attend. Within reason efforts should be made to accommodate everyone attending, offering two meetings or sites if many cannot make one meeting or if the initial meeting yields significant debate. The local school boards should sponsor these meetings and failing that, a strong community group. The meetings should be endorsed or co-sponsored by the State Board of Education.

Although the list comes from the State Board, the adoption process should not take a "top-down" tone. Consensus and common language are the ultimate goals. The meetings' results should be to confirm that the entire state shares similar broad values as part of the public education for children. Opposition or serious debate should be communicated to the state board from communities. If statewide response is showing no support for a particular value, the State Board should reconsider this value (communities which approved it could still retain it if they so choose as an additional value). If strong resistance comes from one community, an appropriate State board representative could attend that community's public meeting and address the concerns there.

C. Methodology

Decision Making Model. In addition to building on a consensus group of ethical principles, values education ought to offer practical instruction in how to analyze a situation and make an ethical decision. To accomplish this, a specific decision making model — a structure for analyzing real life problems — is extremely valuable, if not essential. The purpose of the model is to help students make two levels of ethical decision making:

- To perceive and eliminate unethical options and
- To select the best ethical alternative when there is more than one ethically appropriate response.

Although there is not always a single "right" answer, some responses are clearly wrong and students must be taught to identify those improper responses and deem then as unethical. In addition, although there may be several ethical responses to a situation, all are not equal and students should be taught how to assess the ethical quality of their choices.

Historical decision making models such as the Golden Rule are generally not sophisticated enough to allow students to make decisions where there are competing interests. Thus, the invocation to "Do unto others as you would have them do on to you", will not provide enough guidance where the decision will effect a number of others who have conflicting interests.

The model we suggest is the one developed by the Josephson Institute. It has been used extensively in both private industry and the public sector. The model involves a three step process which helps the students sort through the ethical implications of a decision an deal with decisions where ethical principles conflict. The model consists of the following steps:

1. All decisions must take into account and reflect a concern for the interests and well being of all stakeholders.
2. Ethical values and principles always take precedence over nonethical ones.
3. It is ethically proper to violate an ethical principle only when it is clearly necessary to advance another true ethical principle which, according to the decision maker's conscience, will produce the greatest balance of good in the long run.

PART III: Elements of a Values Education Program

A. Key Players in Values Education Programs and Their Roles.

Identifying the roles and expectations of key players in a values education program is fundamental to successful implementation and the overall effectiveness of the program. Many people are involved in the process, with varying degrees of participation. It is wise to consider how best to involve each individual, what to expect from them and what they, in turn, expect from the program.

The key players, aside from the students, are: parents and the community, administrators, staff and teachers, and the schools boards (district and state board of education). The interest and concerns of each of these groups varies with their participation, however, the Institute encourages the following guidelines as the very minimum in terms of actively engaging all of them.

Parents and the Community. The community surrounding a school and the parents of the students at that school are critical to the support of a values program and in supplementing it. As mentioned earlier, they will help determine whether values will be taught, how they will be taught and, later, if that program is working. They need to be educated about what will be taught and the objectives behind such a program.

For this group three goals have to be attained. Parents and members of the community must fully understand and reach consensus about the program, feel some sense of ownership of the project, and maintain ongoing participation in the program. Though an effective curriculum and school program is desirable, the most successful program will be one supported outside of the school. The community at large needs to become involved with the school and its efforts. Parents need to reinforce the emphasized values at home. Children and young adults learn by example, from the environment and through direct instruction, meaning they are continuously learning from all the experiences and people around them. Those at home and in the community can contribute greatly to a program's success by demonstrating the values taught and exhibited in school throughout society in general.

Some suggestions to generate the support they could provide include:

- Rigorously encouraging participation of parents and community at public forums or meetings when critical elements of the values program are decided upon or reviewed. For example, discussions regarding adoption of the state values list, or review of the specific program which might be used.

- Development of a volunteer community and parent groups to assist implementation through local activities. These could be parent/community nights where the program elements are discussed or activities that illustrate a particular value or aspect of the program.

- Joining forces with community leaders and creating a program for the children to help on a volunteer basis with the homeless or elderly or with environmental projects.

Administrators and Staff. Administrators and staff of the school significantly influence the students directly and indirectly. Directly, they hold important positions as role models. Their behavior is observed by the children and becomes part of their learning. At the very least these models must exemplify the values being taught. Indirectly, these people determine the climate of the school through their interactions with teachers, other administrators and staff as well as with the students. Fairness, honesty and respect mutually exchanged in these relations exhibit values that parents seek in their children and which are parts of nearly every values education program. Likewise, poor role models or interaction void of any consideration of the values encouraged in the classroom counter the efforts of the program. Steps that administrators and staff could take are:

- At association meetings or in the individual schools, administrators and staff should adopt a code of ethics or reiterate their commitment to an existing code.

- They should undergo ethics training or attend workshops to educate and familiarize themselves with the program, and also hold meetings through the year to reinforce the specifics of the values program.

Teachers. Teachers are held to an even higher degree of expectations and obligation than administrators and staff. Second only to parents, they are the role models that influence children. Also, teachers alone have the responsibility of establishing and monitoring the "ethical climate" within the classroom itself. They have to encourage fairness and the proper treatment of fellow students and exemplify it in their own treatment of students and co-workers. Like administrators, teachers need to adopt their own code of ethics and conduct frequent meetings outside of regular training to learn from one another. [See discussion of teacher training for greater detail, pages 29-31.]

School Boards. School board members are in a unique situation, facing the same requirements as teachers, administrators and staff as well as the parents and community. First they are role models as prominent figures in the community and school life. Their interaction with the children may be less than a teacher's but they too must, at a minimum, exhibit the values being taught and encouraged by the state and district. In fact, they are held to sharper scrutiny than others because of their higher public profile.

Second, they are instrumental to the community and parents adopting and responding positively to the notion of values education. They will be the key to the necessary open dialogue, the education of the public about the program, and the public's sense of participation in the process. The school board should make a significant effort to bolster involvement and general support through:

- Frequent meetings. These are important in demonstrating the openness of the process and for educating about the values education plan. They need to include the adoption and review of programs or proposed policies.

- Help organize volunteer groups and put them to active use in the implementation stages. Have them develop a parent survey form for example to register the consensus about the programs goals or success or form committees to review the proposed programs with the teachers.

- Drafting a policy for their district (or at state level) regarding values education and adopt a code of ethics themselves (such as the National School Board Association code).

The Media. A special note should be made here in reference to the media and its potential role in helping to promote a values education program. The media is, without a doubt, a significant influence upon public opinion and it can be brought in as an important supporter of the program. Local radio and television figures as well as sports and recognized music and film artists from the state can make appearances at community events in support of the values education program. Likewise, coverage by the media of what is happening in the local schools or events sponsored by them will lend to the efforts for community involvement, awareness and support of the program. A good example of this is Indiana's "Blue Ribbon Committee." It is comprised of notable and highly visible figures from the state who are the spokespersons for the program as well as supporters of the community's efforts. Considering the influence of certain media, like television, coverage may generate a great sense of importance and seriousness in the students, particularly the older ones, if they see it featured in the media or see role models speaking in support of it.

B Methods of Instruction - A Sampling

What Methods are likely to be effective in teaching values? As Arizona begins to consider values education and possible programs devoted to it, they should not have to reinvent the wheel. There are a number of programs currently in use which the schools could utilize and even improve upon. Part of the funding from the governor's office is to evaluate programs in other states. Below we summarize 11 programs available that illustrate different methodologies — some of which might be useable if tailored to the specific needs of Arizona. Between these two resources, the districts can reasonably assess which method would work best and contact the appropriate people for further details.

The various programs described basically break down into the following methodologies:

- In-class, direct instruction
- In-class instruction coupled with community involvement
- Community-based program
- School-developed curriculum
- The democratic school model

Each method relies upon a different degree of participation by schools, parents and the community for their success. The programs were selected because of their quality as well as how they highlight the particular method. A number of them are in widespread use and others are still in pilot or trial stages. In Appendix A these programs are described in detail. For further assistance in researching possible methods of values education, a resource list on the final page of Appendix A contains information for reaching additional organizations involved or concerned with values education.

In-class, Direct Instruction

This method involves programs which focus primarily on the classroom and the teachers' direct instruction. They tend to be thematic and come with prepared curriculum which the school must purchase. Specific lessons and time are allocated for them within the school day or week. Classroom materials such as posters, videos and exercises come with the package. Some programs have lessons which can be integrated into the curriculum; most are taught separately. Teacher training is recommended for each program and manuals to assist the teacher are generally included as part of the materials provided. Time and preparation for implementation of the program is restricted to review and familiarization of curriculum and the teacher training (generally a matter of months). Materials are available for all grades K-12.

Some programs underway are:

- **"Values for Life" Character Education, The Ethics Resource Center.** Developed from the Ethics Resource Center (ERC) in Washington, D.C., the Values For Life program is comprised of video dramatizations and follow-up activities. The materials are designed for specific age levels and focus on discussion stimulated by viewing vignettes pertinent to the students' life experiences and drawn out by the instructor. Teacher training through a video and resource manual is available.

- **Civic Education, The Thomas Jefferson Center.** "Teach Responsibility - they'll teach themselves the rest," is the theme of the Thomas Jefferson Center. The focus is on teaching responsibility and other basic values with an emphasis on Enlightenment thinkers and framers of the U.S. Constitution (including Montesquieu, Benjamin Rush, John Adams, James Madison, Thomas Jefferson, and Alexis de Tocqueville). The Center uses a holistic approach to teaching civic values, developing a strategy for students to make decisions, as well as promoting particular values throughout the classroom via posters, placards, pencils, etc. The Center develops and publishes materials for elementary, intermediate, and high school level students, principals and parents. Teacher training and manuals are available.

- **Character Education, Character Education Institute.** The Institute, based in San Antonio, Texas, was formerly the American Institute for Character Education, founded in 1942 by Russell Hill. Its programs are geared for the elementary school student with materials for kindergarten through ninth grade. The program motivates the students to be responsible, self-disciplined, cooperative and respectful of themselves, others and rules, laws and authority. It does this by stressing values in the unit lessons. The children are taught to think critically, identify problems, explore alternatives, determine the consequences of each alternative to themselves and others and distinguish between right and wrong. This method is based on prepared curriculum introduced into the classroom. It relies on discussion, visual aids (posters) and has as evaluation segment. The packages contain a component for parental involvement.

In-class Instruction and Community Involvement

This method takes a more holistic approach to values education by combining classroom instruction with concerted efforts outside of the school. Class time for values education is not strictly separated, but rather is integrated with existing curriculum. Outside of the school directed activities are undertaken to bring parents or significant adults and the community closer to the program. The programs highlighted under this approach require more organizational support, special funding and are selective about the schools that will participate as pilots. One is a private school. There is extensive teacher training and careful evaluation and monitoring involved in each. They generally require a year of preparation before implementation.

Examples of this method are:

▸ **Child Development Project, Developmental Studies Center, San Ramon.** The Child Development Project (CDP) is one of three projects at the Developmental Studies Center in San Ramon, California. It focuses on prosocial development at the elementary level. Originally offered in two San Francisco Bay area schools, the CDP has added six districts (three in California; two in New York, Kentucky, and Florida) in September of 1991. It has a strong experimental and assessment component and has successfully compared several indicators of social development between project schools and a control group, demonstrating significant effects of the program. Indicators include spontaneous helping and cooperation by students in the classroom, less loneliness and social anxiety in school, and higher-order reading comprehension. The program uses lessons based on literature with discussion and writing exercises, small group activities to foster cooperation, and special discipline models. Family or a child's care provider participation is incorporated through homework exercises and social activities. Teacher training and monitoring are extensive.

▸ **Ethical Decision Making, The Joseph and Edna Josephson Institute of Ethics.** Though not currently in place as a pilot, the Institute has an effective ethics education program which can be used with younger students. It is based on a decision-making model hinging on 10 universal ethical principles. Depending on age it uses literature or role playing while focusing primarily on moral discussion. This method involves instruction for students to recognize ethical dilemmas and effectively reason through them, striving for the most ethical results. Consistent follow-up activities and teacher training are critical to this approach.

▸ **The Fieldston School, Ethical Culture Schools, New York.** These schools are unique with ethics an integral part of the instruction since late in the last century. Their method involves direct instruction using literature and discussion, with group activities, a community service element and, later, the study of philosophy. Ethics are taught from K through 12th grade. These are private schools, two lower schools (K-6), and one high school, with a specific ethics instructor at each of the three schools. The school has been in existence and teaching ethics since the mid-1880s. At Fieldston, ethics is seen as an overall part of the philosophy of education.

Community-Based Programs

This method relies entirely upon individual communities' efforts to "teach" values. The state educational system and local schools support this vigorously and their role is limited to that of facilitator. All activities and decisions come from the community. No teacher training is necessary. Preparation and implementation depend on the consensus of each community. Evaluation is monitored by each community.

An example of this method is:

- **Values Awareness Program, State of Indiana.** In place for two years, the Indiana Department of Education initiated a statewide effort for individual communities to develop a values awareness program. It is structured to allow each community the freedom to agree upon values they will emphasize. They are provided technical and information resources through state committees and Department of Education staff. There are three tiers of committees at the state and local level to develop, guide and promote each program. The community is ultimately responsible for the program with the State Department of Education facilitating the process. The Superintendent of Public Instruction and staff designed the program. It currently has 13 communities actively participating and seven more interested.

School-developed Curriculum

This method is simple in concept but hardest to practice. It involves the school or school systems hammering out a curriculum or program for values education on their own. Choosing this option should be given much consideration. The time and energy levels required for this type of work are high. Consensus among administrators, teachers, and parents may be the most critical factor in the success of these programs. The Arizona schools can develop their own programs. Below are descriptions of two programs developed in districts and at the school which indicate the direction these efforts can take and provide some sense of the time, commitment and energy involved. The final model described is one developed by Professor Tom Lickona. His strategies, based on the notion of developing a moral climate in the school, could guide Arizona's schools in the development of their own values education program.

Programs or plans underway include:

- **The Sweet Homes Schools, New York.** The Sweet Homes program is a districtwide program. The district consists of roughly 4,000 students and 400 teachers and staff. Sweet Homes is a suburb of Buffalo, in western New York state. The program focuses on establishing an overall ethical school, involving all aspects of school life from the classroom, to the buses and cafeteria. It does not work with a specific curricula, but rather **develops** programs, curriculum and activities through committees and individual teachers at the various schools. Because of the breadth of the program, no single aspect is overemphasized. If for any reason a certain element is lacking or not working (i.e., a reluctant teacher or a parent that can or will not participate), the child will not miss out. The program has been in place since 1989.

- **Stillwater Senior High School, Minnesota.** Stillwater is an example of an individual school that embarked on a values education program. The principal, Jon R. Swenson, was the key motivator and developed the concept behind the Stillwater program as well. Stillwater is a public high school with 1,800 students, and 144 teachers and staff on its campus. The programs efforts are towards recognizing, building and respecting a school community, focusing on character education, civics and virtues. Materials were used that stress the civics element in the social studies curricula at all grades. Outside of this concentration in academic materials, community building efforts are engendered in the school's mission statement, their initiation for new sophomores in the school and in the social activities.

- **"Teaching Respect and Responsibility" Professor Thomas Lickona, State University of New York.** Dr. Lickona has devised 12 strategies for the classroom and school for effective values education. They are based on the notion that character consists of operative values. These qualities of character consist of three interrelated parts: moral knowing, moral feeling and moral behavior. Nurturing these qualities requires attention to "Moral Climate". Often the social environment suppresses moral concerns and desensitizes people to their own values. Schools that seek to develop character must pay attention to the impact of environment, and provide a moral environment that accents good values, keeping them in the forefront of everyone's consciousness. This emphasis will help values become virtues; developing from mere intellectual awareness into personal habits of thinking, feeling and action.

The Democratic School:

This approach relies primarily upon the notion of student participation in determining school policy and the sense of responsibility that organization fosters. Like a microcosm of American political life it emphasizes the relationship between the community and the individual.

A democratic school in action is:

- **Brookline High School, Brookline, Massachusetts.** The Brookline school is an example of a school based purely on the democratic principle of one person, one vote. The teachers, administrators and students all have equal say in how their school is run. Kept within the guidelines of subject and unit requirements for the state, the students have a voice in what happens during their time at the school. The concept functioned effectively for 22 years in one classroom and 8 years ago was adopted for the entire 2,000-student school.

C. Teacher Training

Need for Teacher Training. Perhaps the most crucial element of implementing a values education program is the proper training of the instructors who will be teaching the material. The Josephson Institute firmly believes that a values education program must have a training mechanism for its teachers. Beyond learning the specifics of a particular curriculum, the teacher needs to have command of the adopted values and be competent in handling class discussions about them.

Distinct from notions of a "values neutral" classroom or values clarification method, teachers must overcome the tendency or desire not to impose what is accepted as right or wrong, proper or improper within the classroom or school. They need to place fears of possible parental or legal action against them within reason. They must also be highly sensitive at the same time to where the fine line is between teaching values and indoctrinating, begging answers or engaging in religious discussions.

These matters must be clearly defined and the state board cannot assume teachers know the subtleties involved. To prepare instructors for effective teaching there has to be specific instruction and practical exercise. How do you conduct Socratic dialogue or handle immediate in-class situations where the values taught are violated?

Similarly, teachers are role models and their behavior deeply influences the students around them whether they are conscious of it or not. They must be made acutely aware of this. Teachers need to deeply assess their own values before they begin teaching and come to grips with their particular role in teaching values.

Once training has taken place the state and individual district should encourage teachers to continue their learning and awareness. One method is regular meeting for teachers to gather, discuss and share their experiences in the classroom. The meetings are a valuable means to learn from one another, surmount difficulties with advice from peers, and hear successful (and not-so-successful) approaches to teaching the material.

Kind of Teacher Training Available. The type and extent of teacher training will generally vary with the approaches and methods used in different districts. Most of the programs described have accompanying training materials or seminars (see Appendix A). The state should keep in mind that teacher training does not necessarily have to be limited to the program chosen. Various districts would do well to provide training independent from the particular program. A number of institutions, like Boston University's Center for the Advancement of Ethics and Character, conduct summer seminars for teachers that help them grasp the skills and concepts behind values education independent of a specific curricula or packaged program.

Examples of training programs available:

University of Virginia and the Joseph P. Kennedy, Jr. Foundation -- The Values in Education Institute is a five-day summer workshop for teachers held annually at the University of Virginia's Curry School of Education. It focuses on the role of values in education today, moral development and the basic values of democracy as incorporated in the Community of Caring approach: Trust, Self-respect, Respect for others, Responsibility and Respect for Family. This course is not restricted to a particular curriculum and can be taken by all.

Boston University's Center for the Advancement of Ethics and Character -- The Center has conducted five three-week summer seminars (the New Hampshire Teacher's Academy), with future programs contingent upon funding. The method uses classic literature, helping teachers to identify fundamental ethical questions and how to address them in the classroom.

The Josephson Institute of Ethics -- A summer ethics training for teachers is being developed from the Institute's four-day course. They will take place in central locations nationwide or one can be conducted on-site for groups of over 25 participants. The focus of the materials is to develop ethical consciousness, competency, commitment in students and provide them with an ethical decision-making model.

Thomas Jefferson Center for Civic Education -- Videos for teacher training are available as well as resource manuals which accompany their materials. The Center's focus is to teach responsibility using history and literature. Teacher training is conducted independently on a consulting basis and in-services are provided.

Ethics Resource Center -- A video for teacher training and a resource manual accompany curriculum materials. The Center is currently preparing an audio tape as a further aid to teachers. Emphasis is on the general nature of teaching ethics rather than on how to use the product. It focuses on the individualistic nature of students' development.

Child Development Project -- The first year of the program involves gathering data from the school as well as teacher training. The project offers a six-day course, the Summer Institute, at a site in the San Francisco Bay Area to prepare the teachers. When a school is chosen as a pilot school there is in-class monitoring as well as visits by CDP staff.

D. Methods of Evaluation

How Can Success of Program be Evaluated? A serious consideration for values programs is evaluation. The Institute feels that any values education program must incorporate a method of evaluation. The evaluation has two specific functions: one objective, one subjective. Objectively, the evaluation should register or monitor changes in the students' behavior, as this is the primary objective of the program. Subjectively, specific evaluations should seek views of the programs effectiveness by those most immediately involved with it.

Since the most critical aspect of a values education program is that it be behavior oriented, it is imperative that a gauge exists to measure its success. The instrument should be one to register changes in student behavior rather than be a standard or benchmark against which the child will be measured. The evaluation should not function on a "pass" or "fail" basis nor should a child be somehow graded as being ethical or unethical through it. Evaluations should measure certain abilities, skills and behavior choices and how these same elements vary after the values education program is in place.

Accurate Evaluation Instruments. There are often broad societal problems among youth that are cited at the outset of values education initiatives. Teen pregnancies, substance abuse in youth, suicides and violence, along with others, are focused upon as evidence indicating the need to reintroduce values into the schools -- which is a valid argument. However, one cannot look to variances in data related to these problems as the behavioral changes resulting from a school system's values education program. The state must keep in mind that these issues are affected by numerous influences in society. Students exposed to values education will approach decisions in their lives and behave differently which can ultimately impact the rates of the specific behaviors mentioned. Over time changes will most likely be registered, but these should not be the litmus test for a successful values education program.

Immediate evaluation of the program should be focused on the specific goals of that program. If the schools choose to implement a program with methods aimed at improving pro-social skills (like the Child Development Project), assessment of its success or failure should be measured by children's conflict resolution abilities, cooperation in group exercises, and respect for others. For example, the Josephson Institute, would gauge students' grasp of ethical versus nonethical values, definitions of ethical values, decision-making abilities and their willingness to exercise reasoned decision making. Civic education should test their understanding and breadth of knowledge regarding the foundations of a democratic society, participation, critical thinking and tolerance.

Statewide and Local Evaluations. On a statewide basis, an evaluation should be developed which consistently assesses all students' grasp of the values adopted by the state. In addition to the specific emphasis of the particular programs, changes in behavior related directly to the basic values chosen by the state can be expected and should be carefully monitored. This is the most one can expect in terms of measurable results of a values program.

The other aspect of evaluation should be the program's effectiveness as judged by those directly involved with the program. The state needs to ask how participants feel about the program itself, both to determine what works and what does not work from the learning standpoint and equally in terms of public opinion of the perceptible results of it. This entails reaching and inquiring of those involved with teaching, learning and implementing the program. The evaluation has to obtain a sampling of students, teacher, parents, administrators, school board members and members of the state board of education. It should be aimed at obtaining their specific views from the vantage point of their specific level of participation.

Considering Form and Type. The evaluation instrument is important in assessing the students and will be determined primarily by which program is chosen. Certain programs will generate results in children and teens that are best measured by direct observation. Others may be better gauged by written forms. Most of the program methods suggested or described within this implementation plan have built into them evaluation instruments or recommendations.

Regardless of the instrument used at the district level, a statewide form must be created for consistent reporting based on the adopted list of values. The district or program-based instruments "fine tune" the actual programs along with measuring their effectiveness. The state, however, should monitor the overall ability of the plan in place for reaching and affecting the children. The form should be standardized and gauge which district's results are improving, which remain the same or change negatively. The information generated will help indicate which program methods are most effective. This instrument will also help verify that children statewide are in fact learning the same values and that the state's efforts are of benefit.

For the subjective survey, we recommend a standardized written form be distributed by mail. Random samples from each district should be selected and a brief survey asking for perceptions of the values education program should be sent to them. Again, those surveyed should include students, parents, teachers, administrators, school board members and state board of education members.

ENDNOTES

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12. U.S. Department of Education, *Moral Education and Character* (Washington, D.C.: Office of Research, Department of Education, 1988), pp. 3-4.

13. See Ryan, Kevin "The New Moral Education," *Phi Delta Kappan*, Nov. 1986, pp. 228-233.

14. Lickona, Thomas, "The Need to Develop Character as Well as Intellect", *Ethics: Easier Said Than Done*, Issue 11, 1991, p. 46.

15. U.S. Department of Education, *Moral Education and Character*, p. 15.

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APPENDIX A

In-class, Direct Instruction

This method involves programs which focus primarily on the classroom and the teachers' direct instruction. They tend to be thematic and come with prepared curriculum which the school must purchase. Specific lessons and time are allocated for them within the school day or week. Classroom materials such as posters, videos and exercises come with the package. Some programs have lessons which can be integrated into the curriculum; most are taught separately. Teacher training is recommended for each program and manuals to assist the teachers are generally included as part of the materials provided. Time and preparation for implementation of the program is restricted to review and familiarization of curriculum and the teacher training (generally a matter of months). Materials are available for all grades K-12.

1. "Values for Life" Character Education
The Ethics Resource Center

Developed from the Ethics Resource Center (ERC) in Washington, D.C., the Values For Life program is comprised of video dramatizations and follow-up activities. The materials are designed for specific age levels and focus on discussion stimulated by viewing vignettes pertinent to the students' life experiences and drawn out by the instructor. Teacher training through a video and resource manual is available.

Curriculum:

▸ Video dramatizations profile everyday ethical situations that students may face. The videos are intended to stimulate the students to:

1) Think about the ethical dimensions of their daily lives.
2) Recognize the interrelation between the individual and the community.
3) Understand and appreciate core democratic values (e.g., respect for others, fairness and responsibility for one's own actions).

The curriculum also includes supplemental activities which aim to stimulate class discussion of the vignettes. One set of vignettes targets 5th and 6th grade, another set is for high school students and discusses values in the workplace.

- The videos are divided up into 10 sections. The suggested implementation schedule is to show one section per week and have the related discussion session immediately following the video presentation. By spreading it out the ERC hopes to make this series easy to integrate with existing curriculums.

Teacher Training:

- The ERC feels that teachers can best help by "being aware of and sensitive to the individualistic nature of their students' development" and by providing related guidance.

- Included with the packet for both grades 5-6 and 10-12 there is a teacher training manual which helps teachers to teach values, rather than simply being able to use the product. For the younger grades there is also a **teacher training video**, which accompanies this program, that depicts actual in-class discussions and follow-up activities. The video features the use of a "literature-based extension activity, which serves as a model for constructing links across the curriculum" (e.g., - language arts, social studies or art). It is recommended to teachers to preface the showing of videos with the sharing of anecdotes to help set the stage for more meaningful viewing and discussion. A **teacher training audio tape** is being prepared to supplement the written manual.

- The ERC wants teachers to establish a tri-level understanding of the vignettes among their students:
  1) Factual comprehension - what actually happened in the video;
  2) Interpretive analytical understanding - examining motives, intentions and underlying reasoning behind character's actions;
  3) Applied understanding - applying the concepts illustrated in their own lives.

School Climate:

- The ERC notes that "human development is such an individualized, idiosyncratic process." They feel a need to promote a climate for open and honest discussion. "Lecturing, in particular, is not recommended, as it may make students hesitant to reflect upon and genuinely share their feelings and experiences."

For further information, contact:
Gary Edwards, Executive Director
Ethics Resource Center
600 New Hampshire Ave., N.W., Suite 400
Washington, D.C. 20036
(202) 333-3419

2. Civic Education,
The Thomas Jefferson Center

"Teach responsibility - they'll teach themselves the rest," is the theme of the Thomas Jefferson Center. The focus is on teaching responsibility and other basic values with an emphasis on Enlightenment thinkers and framers of the U.S. Constitution (including Montesquieu, Benjamin Rush, John Adams, James Madison, Thomas Jefferson and Alexis de Tocqueville). The Center uses a holistic approach to teaching civic values, developing a strategy for students to make decisions, as well as promoting particular values throughout the classroom via posters, placards, pencils, etc. The Center develops and publishes materials for elementary, intermediate, and high school level students, principals and parents. Teacher training and manuals are available.

Curriculum:

- Elementary school theme - "Responsibility Skills: Lessons for Success." Weekly lessons of 15 to 20 minutes each developed to fit into regular curriculum. Stresses accountability, good citizenship, team building, self-esteem, democracy, etc. Seeks to enable youth to accept responsibility for their behavior.

- Intermediate school theme - "How to be Successful in Less Than Ten Minutes a Day." Weekly classroom lessons, 10 minutes per lesson. Focus on definitions, quotes, and stories.

- High School theme - "Understanding Character, Personal Responsibility and Values through the Social Studies Curriculum", teachers' guide. Outlines key terms and definitions of personal responsibility education (responsibility, consequences, perseverance, conviction, etc.). Students are asked to define, list related words, and give examples. Students also explore these values in a historical context with examples from history and personal experience. The guide provides convenient examples of historical situations or people who demonstrate these qualities. Methods for further learning include discussion, writing, and action such as tutoring or clipping newspaper articles that demonstrate responsibility.

- High School - "Understanding Character, Personal Responsibility and Values through the English Curriculum", teachers' guide. Similar to the Social Studies curriculum, but using examples from literature.

- High School - "Living the Constitution: The Enduring Values of the Nation", student guide and teacher guide. This program defines values, develops skills for civic virtue, and leads students through development of an action plan. The action plan consists of naming an issue, setting a goal, researching, defining action steps, and evaluating the plan.

School Climate:

- "Infusion" technique addresses the values at every level of school environment in a non-time intensive way. Its holistic approach prefers schoolwide involvement and individual classroom participation.

- Classroom bulletin boards feature colorful posters and banners emphasizing 10 monthly themes: Kindness, Good Choices, Service, Courage, Honesty, Respect for Self, Respect for Others, Commitments, Rewards and Success through Accepting Responsibility.

- Principal's Handbook, a guide to build a positive school environment around self-esteem and social and personal responsibility. Includes masters for 10 parent newsletters (also available in Spanish) which tie in school themes with parent/child activities for the home. This guide provides hundreds of ideas for demonstrating verbally and visually key values such as responsibility. For example, "caught being good" awards, contests, and activities with the PTA reinforce the classroom lessons.

- Pencils are given out sporting the S.T.A.R. (Stop, Think, Act, Review) theme to reinforce positive behavior.

Parents:

- Audio and video tapes with tips for good parenting skills. Tapes focus on problem solving (sibling rivalry, chores), teaching their children success ("be confident", "be a doer", "be a goal setter"), adolescent problems, and self-esteem.

Consultation:

- Full consultation services available, including in-services, teacher training, orientations for parents, aides, community groups. Will also work with district or school site to design an implementation plan or customize the materials.

- Materials for purchase include:

  - Principal's Handbook: Step-by-step suggestions, ideas and activities for a full year school-wide program.

  - Teacher's Manuals: "10 minute" lessons including the S.T.A.R. decision-making process, steps to success, self-esteem, goal setting, conflict resolution, study skills, career awareness, and refusal skills (drugs & gangs).

  - Student and teacher guide for high school constitution curriculum.

  - Classroom posters and bulletin board materials.

  - Audio and video tapes for parents.

For more information contact:
Patrick J. McCarthy, Executive Vice President
Thomas Jefferson Center
202 So. Lake Ave., #240
Pasadena, California 91101
(818) 792-8130

3. Character Education,
Character Education Institute

The Institute, based in San Antonio, Texas, was formerly the American Institute for Character Education, founded in 1942 by Russell Hill. Its programs are geared for the elementary school student with materials for kindergarten through ninth grade. The program motivates the students to be responsible, self-disciplined, cooperative and respectful of themselves, others and rules, laws and authority. It does this by stressing values in the unit lessons. The children are taught to think critically, identify problems, explore alternatives, determine the consequences of each alternative to themselves and others and distinguish between right and wrong. This method is based on prepared curriculum introduced into the classroom. It relies on discussion, visual aids (posters) and has an evaluation segment. The packages contain a component for parental involvement.

Curriculum:

- For kindergarten six books are used to emphasize the following values: generosity, fairness, helpfulness, kindness and honesty. Teacher guides indicate appropriate behavioral objectives for each of the values. There are also additional books of another series available which build on the same concepts. Filmstrips accompany the books. Both sets of books are available in English and Spanish. The lessons can be taught in 15 minute periods various time in the week.

- For grades 1-9 kits are available which include a teacher guide, posters, activity sheets (for individual or group discussion use), evaluation instruments and drug education. There is a different set of materials for each grade level and they each emphasize values with related behavioral objectives. They are broken down as follows:

  Grade 1: Generosity, kindness helpfulness, and politeness; honesty and truthfulness; justice; freedom of choice; freedom of speech, citizenship; right to be an individual, and right to equal opportunity, economic security.

  Grade 2: All of the above and tolerance, use of time and talents.

  Grade 3: All of the above and courage and convictions.

Grades 4 through 9: All of the above and honor.

Though the values form the foundation of the grade level material, different behavioral objectives develop a deeper sense of each value for the child in advanced ages. Each new level explores different dimensions of each value. In grades 7 through 9 they are introduced to critical thinking. For these grade levels the lessons can be taught in 20-30 minutes. The lessons can be taught as a separate subject or incorporated with social studies and language arts.

Teacher Training:

- A teacher guide is provided with the curriculum materials. Also, the Institute has just completed a video of teachers implementing the curriculum which will soon be available.

- Three hours of in-service training is recommended for teachers. The Institute can conduct inservices on a consultant basis in three-six hours where instructors model how to handle discussions, demonstrate role playing and work with how to develop self-esteem. Someone from the Institute is made available for follow-up after the inservices are completed.

Parental Involvement:

- Each grade level kit contains a letter which teachers can use to communicate comments about students to their parents. It also contains a list of ways parents can support and expand on the values emphasized in the character education curriculum.

For more information contact:
Young Jay Mulkey
Dimension II Building
8918 Tesoro Drive, Room 220
San Antonio, TX 78217-6253
(512) 829-1727

In-class Instruction and Community Involvement

This method takes a more holistic approach to values education by combining classroom instruction with concerted efforts outside of the school. Class time for values instruction is not strictly separated, but rather is integrated with existing curriculum. Outside of the school directed activities are undertaken to bring parents or significant adults and the community closer to the program. The programs highlighted under this approach require more organizational support, special funding and are selective about the schools that will participate as pilots. One is a private school. There is extensive teacher training and careful evaluation and monitoring involved in each. They generally require a year of preparation before implementation.

1. Child Development Project,
Developmental Studies Center,
San Ramon

The Child Development Project (CDP) is one of three projects at the Developmental Studies Center in San Ramon, California. It focuses on prosocial development at the elementary level. Originally offered in two San Francisco Bay Area schools, the CDP has added six districts (three in California; also New York, Kentucky, and Florida) in September of 1991. It has a strong experimental and assessment component and has successfully compared several indicators of social development between project schools and a control group, demonstrating significant effects of the program. Indicators include spontaneous helping and cooperation by students in the classroom, less loneliness and social anxiety in school, and higher-order reading comprehension. The program uses lessons on literature with discussion and writing exercises, small group activities to foster cooperation, and special discipline models. Family or a child's care provider participation are incorporated through home work exercises and social activities. Teacher training and monitoring are extensive.

Curriculum:

- Children's literature is read aloud for the basis of discussion and writing to convey core values and enhance children's understanding of themselves, diverse others, and the human condition.

- Small group work on academic tasks that are inherently interesting and challenging. They present intrinsic rewards which foster collaboration rather than rely on extrinsic rewards such as grades or competition.

- "Developmental discipline" is used in the classroom. It is a theory that regards the child as intrinsically motivated both to construct a personal moral system, and conform to adult expectations. The goal is self-discipline and a strong personal commitment to core values. It emphasizes responsibility, moral principles, and participation in problem-solving.

School Climate:

- Tutoring and a buddies program pair older and younger children in a positive ongoing relationship. Special events are sponsored to encourage social interaction such as heritage week, grandparents day and charity drives.

- Within a district, participation by administrators and teachers through a leadership team is critical.

Family:

- Family homework activities are distributed for parents and students to complete together. They are usually tied to the academic curriculum and foster communication and sharing of values within the family. These are sent home once or twice a month.

- Family activities are designed to draw the whole family or bring in a child's adult "caregiver" should he or she come from a dysfunctional home. Examples include science fairs, family film nights with post-film discussions, etc.

Teacher Training:

- Training consists of 11-13 days of in-service training spaced over the course of a year. Five of these days are during a summer institute which takes place in the San Francisco Bay area.

- Observation in the classroom by a CDP staff member four times a year or fellow teacher once every week or two during the year.

- Follow-up discussions and coaching based on observation periods.

- Expectation of two to three years of involvement for each teacher before becoming proficient.

Assessment:

- Extensive testing of behavior changes has been in place for nearly ten years.

Implementation:

- CDP is a non-profit organization with limited funding for its programs. It is an extremely competitive process for a school to be part of CDP and requires extensive planning and preparation. Allow approximately one year for preparatory research, data collection and training. Please contact the Center about the possibility of future project opportunities.

For further information contact:
Marilyn Watson
Developmental Studies Center
111 Deerwood Place, Suite 165
San Ramon, CA 94583

2. Ethical Decision Making,
The Joseph and Edna Josephson Institute of Ethics

Though not currently in place as a pilot program, the Institute has an effective ethics education program which can be adopted for younger students. It is based on a decision-making model hinging on 10 universal ethical principles and focuses primarily on moral discussion. This method involves instruction for students to recognize ethical dilemmas and provides them an ethical decision-making model to effectively reason through dilemmas, striving for the most ethical results. Consistent teacher training is critical to this approach.

Framework:

- This method is based on principled reasoning, using the Josephson Institute-developed decision-making model. Fundamental are clear definitions and an understanding of ethical principles. The Institute uses the following universal principles vigorously emphasizing them throughout the program:

  Honesty, Integrity, Promise-keeping, Fidelity, Fairness, Caring for Others, Respect for Others, Responsible Citizenship, Pursuit of Excellence and Accountability.

- The decision-making model Golden Kantian Consequentialism ("GKC") is introduced and explained as derived from the Golden Rule, Kant's moral imperatives, and consequentialism. The three fundamental steps of the model are:

  - All decisions must take into account and reflect a concern for the interests and well-being of all stakeholders.

  - Ethical values and principles always take precedence over nonethical ones.

  - It is ethically proper to violate an ethical principle only when it is clearly necessary to advance another true ethical principle which, according to the decision maker's conscience, will produce the greatest balance of good in the long run.

Instruction focuses on how to analyze situations based on ethical principles and reason through them to arrive at the most ethical resolution.

- Significant exercise of the decision-making model is encouraged through consistent and frequent analysis of case studies.

In-Class:

- The Institute suggests that exercises and activities be stressed which involve efforts to make ethics
  1) personal — real to student; and
  2) understandable and feasible. These are done primarily through lecture and Socratic dialogue.

- Structure for learning at the high school level should involve half-day or full-day lecture and activities with all students, providing definitions and the decision-making model as well as the opportunity to work through a set of case studies. Follow-up should take place once-a-week with review and analysis of case studies and a semester review of definitions. As each case study is reviewed, the definition of the particular ethical principles involved should be reviewed.

- For younger ages the Institute would use its method in conjunction with literature and some role playing. Discussion revolving around decision-making will take place as characters within a book confront and resolve problems or dilemmas, or specific real-life situations occur.

Teacher Training:

- The Institute holds a four-day workshop for ethics educators (The Ethics Corps), which trains people to teach adults, and is preparing special sessions for elementary and secondary educators. These are to be held during the summer in various sites nationwide and are sponsored by the Youth Ethics Center. For more information about dates and location contact the Center Coordinator (address and number below).

- The courses will model the Ethics Corps closely examining the philosophical underpinnings of GKC and psychological underpinnings of moral development both as they pertain specifically to children and young adults. They will also address curriculum development and Socratic dialogue techniques.

For more information contact:

Tiffany Jackson
Program Coordinator, The Youth Ethics Center
The Josephson Institute of Ethics
310 Washington Blvd, Suite 104
Marina del Rey, CA 90292
(310) 306-1868

3. The Fieldston School, Ethical Culture Schools, New York

These schools are unique with ethics an integral part of the instruction since late in the last century. Their method involves direct instruction using literature and discussion, with group activities, a community service element and, later, the study of philosophy. Ethics are taught from kindergarten through the 12th grade. These are private schools, two lower schools (K-6) and one high school, with a specific ethics instructor at each of the three schools. The school has been in existence and teaching ethics since the mid-1880s. At Fieldston ethics is seen as an overall part of the philosophy of education.

Curriculum:

The school incorporates ethics into all the subject areas taught. In addition to these efforts they do, however, have a specific course on ethics.

- At the Fieldston Lower School (preschool-6th grade) classes in ethics meet weekly with a special teacher. Topics include: getting past appearances, authority, liberty, justice, diversity. The students also become involved in some community work. For fourth, fifth and sixth graders moral dilemmas are introduced and community service work is required for all classes. These grade levels integrate the values of respect for human dignity and honesty.

- At the middle school students meet in eight-week sessions (three times a week) each year for an ethics course. Issues of self-discovery, human relations, relationships with the opposite sex, drugs and popularity are introduced. Peer discussions are important. Twelfth graders meet with 7th and 8th graders on a tutorial basis.

- At the high school, the 9th and 10th grade have an ethics reader with issues of choice, feminism, gender, minorities, social ethics, abortion, urban poverty, freedom of conscious questions. All upper classmen must take a philosophy course. Weekly assemblies are held that bring in speakers to address a particular political or social issue. At this age level 60 hours (120 hours in the Summer) of community service are required for graduation.

Teacher Training/Development:

- The School has maintained the current staff for some time. They all hold advanced degrees and training pertinent to teaching ethics. They are constantly evaluating the success of programs and courses and developing new ones.

Student activities:

- Students at the school develop a keen sense of the importance of community service and many go on to work in service or community involvement fields. Social activism amongst the student body is high with the schools students often becoming leaders in volunteer drives in the community and initiating community service work independent from the class or school activities.

For more information contact:
Ethics Department
The Fieldston School
Fieldston Road
Riverdale, NY 10471

Community-Based Programs

This method relies entirely upon individual communities' efforts to "teach" values. The state educational system and local schools support this vigorously and their role is limited to that of facilitator. All activities and decisions come from the community. No teacher training is necessary. Preparation and implementation depend on the consensus of each community. Evaluation is monitored by each community.

1. Values Awareness Program, State of Indiana

In place for two years, the Indiana Department of Education initiated a statewide effort for individual communities to develop a values awareness program. It is structured to allow each community the freedom to agree upon values they will emphasize. They are provided technical and information resources through state committees and Department of Education staff. There are three tiers of committees at the state and local level to develop, guide and promote each program. The community is ultimately responsible for the program with the State Department of Education facilitating the process. The Superintendent of Public Instruction and staff designed the program. It currently has 13 communities actively participating and seven more interested.

Development:

- Recognizing that students spend more time at home and in the community than in school, and that the schools are already beleaguered with duties better fit in the professions of social work or psychiatry, the state superintendent Dean Evans spearheaded an effort to improve the values of young through a thorough community effort. Dr. Evans emphasizes the notion that parents and members of society in general cannot simply complain or worry about youth, relegating the solution to somehow take place in the school, but instead they must be active in making change themselves.

- The program's goal is to explicitly remind youth of the values that are at work in the life of their homes and community. This is done through efforts by youth groups, businesses, local media, sports and political figures. Activities vary in each area, but the message is one that will permeate, noticeably, the entire community.

Committee Structure:

- There are three committees, two statewide for advice and broad leadership and one locally. Their titles and functions are summarized below:

Blue Ribbon Commission: This commission is filled with prominent leaders from Indiana and serves primarily to promote the statewide program. They appear as representatives at press conferences and media spokespeople. Their names appear on program stationery and other publications. They are there also to encourage the support of other leaders in the state to participate in the program.

Technical Advisory Committee: This group guides the values awareness program in that it:

- establishes guidelines for the selection and duties of local committees;
- develops a suggested list of values for consideration at local level and guide communities to help them determine which values most appropriately fit their needs;
- determine what technical and informational support are needed by local committees (and provide it);
- guides local committees toward the development of initiatives needed on a statewide basis.

The technical committee is comprised of a number of leaders in education in the state as well as representatives from the media, museums, politics and religious organizations.

Local Committees: These committees are the real thrust of the program. They are the groups responsible for developing and implementing the programs in the communities, as well as revising them when needed. The state encourages membership be comprised of community leaders who should encourage participation of schools, students, parents, business leaders, clergy and others through media appearances and promotion of program. Committee members will determine the values but are advised to avoid controversial or personal values and to seek guidance from the technical committee.

Values Selection:

- The Technical Advisory Committee provides a suggested list from which the Local Committee formulates its list. The community reaches a consensus on the list and then implements activities and programs emphasizing a particular or all the values. Some communities have surveyed residents to decide upon their list values.

For further information contact:

Mr. Derek Redelman
State Coordinator, Values Awareness Initiative
Center for School Improvement and Performance
Room 229, State House
Indianapolis, IN 46204-2798
(317) 232-6985

School-developed Curriculum

This method is simple in concept but hardest to practice. It involves the school or school systems hammering out a curriculum or program for values education on their own. Choosing this option should be given much consideration. The time and energy levels required for this type of work are high. Consensus among administrators, teachers and parents may be the most critical factor in the success of these programs. The Arizona schools can develop their own programs. Below are descriptions of two programs developed in districts and at the school which indicate the direction these efforts can take and provide some sense of the time, commitment and energy involved. The final model described is one developed by Professor Tom Lickona. His strategies, based on the notion of developing a moral climate in the school, could guide Arizona's schools in the development of their own values education program.

1. The Sweet Home Schools,
New York

The Sweet Home program is a districtwide program. The district consists of roughly 4,000 students and 400 teachers and staff. Sweet Home is a suburb of Buffalo, in western New York state. The program focuses on establishing an overall ethical atmosphere, involving all aspects of school life from the classroom, to the buses and cafeteria. It does not work with a specific curricula, but rather develops programs, curriculum and activities through committees and individual teachers at the various schools. Because of the breadth of the program, no single aspect is overemphasized. If for any reason a certain element is lacking or not working (i.e., a reluctant teacher or a parent that can or will not participate), the child will not miss out. The program has been in place since 1989.

Development:

- In September of 1988 the superintendent of the district contacted all the teachers and staff to tell them of his interest in beginning a values program. From the letters of support he received, he organized a Values Education Council by November.

- The Council originally had 19 members, now 24, which includes parents, representatives from all the schools, administrators, directors of athletic programs, a bus driver, school board members, a curriculum coordinator, and P.T.A. representatives.

- By February of the following year, the council sponsored a workshop by Professor Thomas Lickona for parents, students and all the teachers. The enthusiasm was so great that the program began that spring, more than six months ahead of schedule.

- The program is organized under the Values Education Council, with each building having its own Values Committee which meets monthly. Each committee has representation similar to the Council. The committees select how values will be approached and develop the activities to implement it. The focus for the whole school approach involves activities for the classroom, the building, and for the district. These engage the children at all levels and by all who are in contact with them.

Curriculum:

- The teachers do not follow a set curriculum. Since the focus of the program is the whole school climate, the specific curriculum does not carry the full burden of instruction. The approaches vary in the schools — one school chose Lickona's approach of Respect and Responsibility; another chose Value-of-the-Month approach; and another Value-of-the-Marking-Period Approach.

- The teachers are encouraged to contribute their ideas and develop activities based on the values. The program is high energy and successful in part because the teachers are not handed a curricula which is filed away or becomes stale or rote. It is effective because the teachers develop it, they take their ideas and really put them into action. The school has even put together a resource book with activities and lessons they developed (see below).

Teacher Training:

- The teachers initially had specific workshops with Tom Lickona. Sweet Home has their own teacher center and has in-services approximately every semester taught by various faculty members.

Parental Involvement:

- Parents are crucial and involved at every step. They participate on the Council as well as on the Committees that develop the program for the individual buildings. The district holds workshops, forums in the evening to bring the parents in and get them involved. One forum on ethics and drugs had 500 parents in attendance. School materials are sent home to enhance their involvement with the children's activities and homework. Parents are also surveyed by the schools. One set of 100 parents recently volunteered to be evaluators of the building's program.

Time Frame for Implementation:

- As demonstrated in this case, contacting the staff, organizing the council and teacher training consumed the bulk of the preparation time (approx. one year). Implementation at schools in Arizona will depend on the level of consensus, activism of community and willingness of superintendents, principals teachers and all involved in the school.

For more information see:
Educating for Character (Lickona, 1991), pages 26, 27, 317 and 393;
or write to:
Sharon Banas
Values Education Coordinator
Sweet Home Middle School
4150 Maple Road
Amherst, NY 14226

Ms. Banas can also provide a handbook of values education activities, which includes a "how to" section for those considering beginning a similar program in their schools.

2. Stillwater Senior High School, Minnesota

Stillwater is an example of an individual school that embarked on a values education program. The principal, Jon R. Swenson, was the key motivator and developed the concept behind the Stillwater program as well. Stillwater is a public high school with 1,800 students and 144 teachers and staff on its campus. The program's efforts are towards recognizing, building and respecting a school community, focusing on character education, civics and virtues. Materials were used that stress the civics element in the social studies curricula at all grades. Outside of this concentration in academic materials, community building efforts are engendered in the school's mission statement, their initiation for new sophomores in the school and in the social activities.

Curriculum:

- The focus of the program is a combination of community building and civic education. A critical notion is the ethos of the school. Currently the only specific instruction is in the social studies classes (all grades).

- The social studies class works from a specific handbook, with students doing writing exercises and holding discussions around such issues as tolerance, the Bill of Rights, citizen responsibility, etc. Incoming sophomores receive the most intense emersion preparing them for their experience within the school community and helping them understand their contribution and obligations to it.

- Within the classrooms each teacher has expectations for the year in terms of student grades, behavior etc. Outside of the classroom social activities are encouraged to reinforce the same notions of community, civic duty and character. Swenson himself meets regularly with the student body of the school.

Teacher Training:

- The training that took place was built around the curricula which already existed. A specific workshop was held for the teachers involved with the specific social studies instruction. The training and materials were largely from the Council for the Advancement of Citizenship (the "Civitas" program).

- Swenson is trying to introduce an interdisciplinary approach which would require training for the teachers in various departments.

School Climate:

- The goals of Stillwater's character education program include "a school culture that espouses a moral ethos, and models appropriate behavior." The schools ethos includes efforts to support human relationships; emphasizing honesty, integrity, trust, self-respect, responsibility and courage; participation and knowledge of the community life, and endeavors to distinguish between right and wrong and the modeling of that distinction.

- Between the principal, teachers, parents and students there exists "four-Bs" leadership: Bartering, Building, Bonding and Banking. This process takes the group to higher goals as leaders and participants in the process join, share goals, compromise, reach common understanding and ultimately aspire to new, higher goals. Swenson recommends school administrators and teachers muster their strength because it takes a lot of energy to put a program like this into place.

For further information contact:
Stillwater Senior High School
523 W. Marsh Street
Stillwater, MN 55082

3. "Teaching Respect and Responsibility,"
Professor Thomas Lickona,
State University of New York

Dr. Lickona has devised 12 strategies for the classroom and school for effective values education. They are based on the notion that character consists of operative values. These qualities of character consist of three interrelated parts: moral knowing, moral feeling and moral behavior. Nurturing these qualities requires attention to "Moral Climate". Often the social environment suppresses moral concerns and desensitizes people to their own values. Schools that seek to develop character must pay attention to the impact of environment, and provide a moral environment that accents good values, keeping them in the forefront of everyone's consciousness. This emphasis will help values become virtues; developing from mere intellectual awareness into personal habits of thinking, feeling and action.

Qualities of Character:

1. **Moral Knowing** (knowing the good; these are habits of the mind).
2. **Moral Feeling** (desiring the good; these are habits of the heart).
3. **Moral Behavior** (doing the good; these are habits of action).

Teaching Respect and Responsibility:

Lickona describes the basis of values education in respect and responsibility. The following points summarize the broad ideas behind reasoning of this approach:

1. Two great goals of education are to help people become smart, and to help them become good;

2) Good is defined in terms of objectively worthwhile moral values which affirm human dignity and promote the good of the individual and society;

3) Respect is the *restraining side of morality* that shows regards for the worth of someone/something (this includes: self, others and the environment);

4) Responsibility is the *active side of morality* which involves: taking care of self and others, fulfilling obligations, contributing to the community, alleviating suffering and building a better world;

5) To Educate for Character is to teach respect and responsibility; and to make them operative values in the lives of students;

6) There is a need for a **"comprehensive, all-embracing approach"** to values education that uses all phases of school life to foster character development.

Character and Values Education:

Moral Knowing: involves six desirable goals of character education: Moral awareness, knowing moral values ("Ethical literacy"), perspective-taking, moral reasoning, decision making and self-knowledge

Moral Feeling: involves six aspects of emotional moral life: Conscience, self-esteem, empathy, loving the good, self-control, humility.

Moral Action: involves what drives or prevents someone from behaving morally: Competence, will, habit.

12 Comprehensive Classroom and Schoolwide Strategies:

Within the classroom, a comprehensive approach calls upon the teacher to:

1. **Act as caregiver, model and mentor,** treating students with love and respect, setting a good example, supporting prosocial behavior, and correcting hurtful actions.

2. **Create a moral community in the classroom,** helping students know each other, respect and care about each other, and feel valued membership in the group.

3. **Practice moral discipline**, using the creation and enforcement of rules as opportunities to foster moral reasoning, self control, and a generalized respect for others.

4. **Create a democratic classroom environment**, involving students in decision- making and shared responsibility for making the classroom a good place to be and learn.

5. **Teach values through the curriculum**, using academic subjects as a vehicle for examining ethical issues. (This is simultaneously a schoolwide strategy when the curriculum addresses cross-grade concerns such as sex, drug and alcohol education).

6. **Use cooperative learning** to teach children the disposition and skills of helping each other and working together.

7. **Develop the "conscience of craft"** by fostering student's academic responsibility and their regard for the value of learning and work.

8. **Encourage moral reflection** through reading, writing, discussion, decision making and debate.

9. **Teach conflict resolution** so that students have the capacity and commitment to solve conflicts in fair, nonviolent ways.

A comprehensive approach calls upon the **school** to:

10. **Foster caring beyond the classroom**, using inspiring role models and opportunities for school and community service to help students learn to care by giving care.

11. **Create a positive moral culture in the school**, developing a total school environment (through the leadership of the principal, schoolwide discipline, a schoolwide sense of community, democratic student government, a moral community among adults, and time for addressing moral concerns) that supports and amplifies the values taught in classrooms.

12. **Recruit parents and the community as partners in values education,** supporting parents as the child's first moral teacher; encouraging parents to support the school in its efforts to foster good values; and seeking the help of the community (e.g., churches, business, and the media) in reinforcing the values the school is trying to teach.

For further information see:

Educating for Character: How Our Schools Can Teach Respect and Responsibility, by Thomas Lickona (Bantam Books, 1991),
or contact Prof. Lickona directly at
The State University of New York at Cortland,
Department of Education.

The Democratic School

This approach relies primarily upon the notion of student participation in determining school policy and the sense of responsibility that organization fosters. Like a microcosm of American political life it emphasizes the relationship between the community and the individual.

1. Brookline High School,
Massachusetts

The Brookline school is an example of a school based purely on the democratic principle of one person, one vote. The teachers, administrators and students all have equal say in how their school is run. Kept within the guidelines of subject and unit requirements for the state, the students have a voice in what happens during their time at the school. The concept functioned effectively for 22 years in one classroom and 8 years ago was adopted for the entire 2,000-student school.

Development:

- Twenty-two years ago Brookline began the "School Within a School" a voluntary program wherein 100 students voted and determined policies in the classroom. Committees evolved to decide curriculum, grading etc.

- The School Within a School relies heavily on the town meeting forum. Four students and one teacher prepare the agenda for the meetings and attendance is mandatory. An attendance committee and a fairness committee are a part of the class. Decisions regarding curriculum, grading, furniture and organization of the class are made by all involved, not dictated down. The students demonstrate reason and concern when their voices are listened to and when they are responsible for the outcome of their suggestions.

- Seven years ago, born from crisis, was the decision to make the whole school democratic. Two thousand students now have the same voice the participants of School Within a school had.

Democratic Format:

- The Brookline High school is organized under representative governance with the traditional structure of an executive, judicial and legislative branch.

- Each teacher and administrator has a vote. The Headmaster holds executive powers. Representatives for the students are elected from the homerooms of the various classes. Significant decisions for the school have to involve the full bodies.

Teacher Training:

- Professor Ralph Mosher was responsible for preparing the teachers for the initial "School within a School" program in 1969 and much of the original staff who participated remain. Transition for the whole school and new teachers have required some introduction into the system.

For Further Information contact:
Ms. Ellen Kaplovitz
Coordinator for the School within a School
Brookline High School
115 Greenough Street
Brookline, MA 02146

Resource List

Additional Organizations to Contact
For Information About Values Education

Association for Supervision and Curriculum Development
125 N. West Street
Alexandria, VA 22314-2798

Association for Moral Education
141 Burton Hall
University of Minnesota
Minneapolis, MN 55455

Boston University Center for the Advancement of Ethics and Character
School of Education
605 Commonwealth Avenue
Boston, MA 02215

Center for Ethics, Responsibilities and Values
College of St. Catherine
2004 Randolph Ave.
St. Paul, MN 55105

Center for Civic Education
5146 Douglas Fir Road
Calabasas, CA 91302

Council for the Advancement of Citizenship
44 Canal Center Plaza
Alexandria, VA 22314

The Joseph P. Kennedy Jr. Foundation
(Community of Caring Program)
1350 New York Ave., N.W., Suite 500
Washington, D.C. 20005-4709

National School Boards Association
1680 Duke Street
Alexandria, VA 22314

The New Hampshire Teacher Academy
c/o Paul McHugh
P.O. Box 310
Manchester, NH 03104

The Ontario Institute for Studies in Education
252 Bloor Street West, Suite 100
Toronto, Ontario. Canada M4W 2G7

United States Department of Education
Washington, D.C. 20208-5646

APPENDIX B

Proposed Timetable

July 1992:	Arizona State Board of Education announces its commitment to teach values in the public schools and adopts a list of basic values to be taught statewide. It subsequently launches a year-long statewide project which involves community meetings throughout the state to discuss the values that will be emphasized. At the same time the Board should embark on a plan to help local districts analyze the different types of values education programs, evaluating the advantages and disadvantages of each for Arizona schools.
Summer 1993:	After agreeing upon and adopting the State's basic values list, each district should decide which programs are most able to meet their needs. Once they have identified three to five possible programs, they should begin soliciting proposals from each program or begin plans for any school-developed program.
Fall 1993:	Each district should begin implementing a values education program. Programs should be in place in some Arizona schools in the school year beginning in the Fall of 1994 with programs in all schools by Fall 1996. The dates of implementation will vary in relation to the nature and complexity of each program. Teacher training should begin as soon as possible and be completed by the summer prior to when the program is adopted. Any new teachers hired should be required to complete teacher training specific to a school's program prior to teaching there.
Fall 1994-96:	Evaluations of the values education programs within each district should be given frequently. These evaluations should measure changes in student's attitudes and behaviors consistent with their program's objectives and the State's values list. Twice during the school year, once during the fall and once during the spring, each school district should send results from current evaluations to the State Department of Education. The Department should review these results to monitor the consistency and success of the programs. A subjective evaluation of parents and educators by statewide random sampling, should occur semi-annually.

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